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**Marion J. Hatchett**

**A Manual of Ceremonial  
for the New Prayer Book**

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**Preface**

The results of research in liturgy within the last few decades and the impact of the Liturgical Movement have caused manuals on religious ceremonial which were used and found helpful in past decades now to seem very much out of date. It is now realized, for example, that the various "Missals" published in the past and such handbooks of ceremonial as, for example, *A Prayer Book Manual* published by the Episcopal Evangelical Fellowship on the one hand, or *Ritual Notes* by E. C. R. Lamburn on the other, are as out of date, as lacking in liturgical sophistication, and as out of touch with current scholarship as, say, the *Schofield Reference Bible* for Biblical scholarship or the David C. Cook Series for Christian Education. Even the more sophisticated older works such as *The Principles of Religious Ceremonial* by W. H. Frere or some of the pamphlets on ceremonial which have been published by the Alcuin Club or the Anglican Society now seem highly dated. It is as an effort to fill this gap that this manual has been compiled.

I owe great debts to many who have examined this manual in earlier forms and have provided helpful criticisms and suggestions. I owe special debts to two who have given generously of their time and talents in examining and commenting on the manuscript at the last stages: The Reverend George B. Salley, Jr., of St. Alban's Church, Lexington, South Carolina, who encouraged me in this project and made helpful criticisms and suggestions on a substantial portion of the manuscript, and The Reverend Edward Meeks Gregory of St. Peter's Church, Richmond, Virginia, who examined and commented on the entire manuscript page by page, providing many helpful suggestions.

# TABLE OF CONTENTS

I.	Principles of Liturgical Ceremonial Action	1
II.	Ceremonial Actions and Ecclesiastical Appurtenances	5
	The sign of the Cross	5
	Reverences	6
	The Celebrant's Position for Prayer	6
	Lights	6
	Incense	7
	Colors	7
	Vestments	8
	Vessels	9
	Hangings and Linens	10
	Postures	11
	Kissing of Objects	12
	Music	12
III.	Various Ministries	15
	Bishops	15
	Priests	15
	Deacons	15
	Laypersons	16
	Servers or Acolytes	17
	Altar Guilds	17
IV.	The Daily Office	19
	Daily Morning Prayer	19
	An Order of Service for Noonday	22
	An Order of Worship for the Evening	22
	Daily Evening Prayer	23
	An Order for Compline	23
V.	The Great Litany	25
VI.	Proper Liturgies for Special Days	27
	Ash Wednesday	27
	Palm Sunday	28
	Maundy Thursday	30
	Good Friday	31
	Holy Saturday	33
	The Great Vigil of Easter	33
VII.	Holy Baptism	35
VIII.	The Holy Eucharist	39
	The Word of God	40
	The Ministry of the Word	42
	The Holy Communion	45
	Communion under Special Circumstances	54

An Order for Celebrating the Holy Eucharist	54
IX. Pastoral Offices	55
Confirmation	55
A Form of Commitment to Christian Service	56
The Celebration and Blessing of a Marriage	56
The Blessing of a Civil Marriage	60
An Order for Marriage	61
A Thanksgiving for the Birth or Adoption of a Child	61
The Reconciliation of a Penitent	61
Ministration to the Sick	62
Ministration at the Time of Death	63
The Burial of the Dead	63
An Order for Burial	65
X. Episcopal Services	67
Ordinations	67
Celebration of a New Ministry	69
The Dedication and Consecration of a Church	70

# Principles Of Liturgical Ceremonial Action

Though the Book of Common Prayer is a book of "rites and ceremonies," with the exception of the essential actions of the sacraments, there are few authoritative directions for ceremonial actions. The minister is not a magician but a liturgical functionary, left free to determine what ceremonies might be most appropriate in particular circumstances and with particular rites or texts.

W. H. Frere divided religious ceremonies into four types, the *utilitarian* or *practical*, the *interpretative*, the *significatory*, and the *allegorical* or *mysteriological*. (1) The *practical* are those actions which must be done in some way or other for the performance of the rite, and the best ceremonies are those aimed at doing those things in the most efficient and effective manner (for example, facing the people for texts addressed to them, standing to sing, etc.). (2) The *interpretative* are ceremonies which dramatize or bring out the meaning of the text (for example, the "manual acts," lifting the paten and cup at "which we now offer," the raising of the priest's hands at "lift up your hearts," the sign of the cross in baptism, etc.). (3) The *significatory* are ceremonies which remind the congregation of some teaching or give expression to some attitude (for example, the use of particular postures, colors, or clothing, facing East for the creed, etc.). (4) The *allegorical* or *mysteriological* are those which have no relationship to the text or rationale of the rite (sometimes they are imported from a rite within which they are significatory, interpretative, or practical) but are imposed upon it (for example, the use of eight signs of the cross over the baptismal water or thirty-three over the eucharistic elements, the use of signations or the stretching out of the arms over the eucharistic elements at points at which such action might be appropriate with other texts but not with the text in use, the interpretation of the movement of the eucharistic rite as analogous to the life of Christ, etc.).

The ceremonial actions required by the Book of Common Prayer are all either practical, interpretative or significatory. These ceremonies, adequately explained, can be meaningful. The use of allegorical ceremonies is highly questionable and must be avoided. They are being removed or drastically curtailed in the rites of other branches of Christendom where they had formerly been prescribed. Such ceremonial actions tend to trivialize the text, to mystify the congregation, and to en-

courage the congregation to view their role as spectators rather than as participants.

The person charged with the responsibility for liturgical leadership cannot for any rite adopt a particular customary which can be carried over without modification into other congregations or buildings or imposed upon other texts. Ceremonial actions must be subjected to continuous questioning and modification. A liturgical leader should always be so flexible about a particular customary or way of conducting ceremonies as to be able to modify according to good sense, taste, and the limitations of the particular building or congregation, asking:

(1) *Does this ceremonial action highlight the basic structure of the rite?* What is basic to a rite can be lost because of a lack of ceremonial action in association with it—or because too much ceremonialism is associated with secondary elements within the rite. The manner in which the daily offices or liturgies of the word are sometimes conducted makes the lections seem almost like unwelcome interruptions in rites in which the high points are the lighting and extinguishing of candles, the movement in and out of the choir, and the solemn elevation of the alms basin. The manner in which the eucharistic rite is sometimes conducted causes the offering of bread and wine, the great thanksgiving, and the breaking of the bread to seem unimportant elements in a rite in which the high points are the priest's personal communion, the ablutions, and the priestly blessing.

(2) *Does this ceremonial action help make intelligible the particular thought or intention of the text, or is it being imposed upon it?* An uncritical love of elaboration often causes ministers to fall into this trap. A comparison of the ceremonial directions of pre-Vatican II editions of the Roman canon with ceremonial directions of some private printings of the text of the eucharistic prayer of the 1928 Prayer Book (with its West Syrian-type eucharistic prayer) shows quite plainly that the editors either did not understand or take seriously the Prayer Book text; or else that they were deliberately, through their ceremonial directions, forcing it into another mold. Actions arrived at for one text cannot be unquestioningly imposed upon another.

(3) *Is this ceremonial action appropriate to the size and architecture of the building?* The large gestures which some buildings require for certain actions to be seen often look highly artificial and overdone in a smaller building, and the more restrained actions appropriate to the smaller building are often ineffective in a larger one. An amount of elaboration which might be appropriate to certain Victorian buildings might seem highly incongruous in a chaste colonial chapel or in a new multi-purpose building.

(4) *Is this ceremonial action appropriate to the size of the congregation?* Ceremonies which might seem appropriate with a large congrega-

tion might seem highly artificial at a service at which very few persons are present, just as conduct appropriate at a banquet or at a large dinner party is not appropriate when only a few friends are in, and vice-versa.

(5) *Is this ceremonial action appropriate to the educational level, to the relative sophistication, of the congregation?* A more highly sophisticated congregation can appreciate understatement which escapes a less sophisticated congregation, and often it reacts against overstatement which a less sophisticated congregation needs.

(6) *Is this ceremonial action appropriate to the prior religious experience, education, conditioning of the congregation?* Certain actions which may be appropriate within one congregation may, within another, speak loudly of magic or superstition; or others which may seem appropriate within one congregation may seem irreverent within a different congregation.

(7) *Is this ceremonial action appropriate to the style of life, the manners of expression, of the congregation?* A congregation made up of people who are typically restrained in their expressions and conservative in their dress, their choices of automobiles, and the decoration of their homes is perhaps not so likely to react favorably to elaborate ceremonial action as is a congregation made up largely of persons who are effusive in their expressions and flamboyant in their dress, their choice of automobiles, and the decoration of their homes.

(8) *Is this ceremonial action appropriate to this particular gathered group?* Within a particular parish adjustments would be indicated for particular gatherings, depending upon such factors as the predominant age group, the amount of experience with a particular service, and the educational level of the group.

(9) *Is this ceremonial action appropriate to the relative importance of the day or the occasion?* In order for the great festivals to seem festive and in order for the Sundays to stand apart from the weekdays, the most elaborate ceremonies desirable within the particular situation should be reserved for the great festivals or festal seasons. Ordinary Sundays should be somewhat more restrained, and weekdays yet more restrained. The contrast between the preparatory seasons of Advent and Lent and the festal seasons of Christmas-Epiphany and Easter-Pentecost should be quite notable.

(10) *Is this ceremonial action appropriate to the resources of the parish?* Does it come across as a feeble attempt to imitate what might be done with grace in a parish with richer resources in terms of persons or money? In terms of the total church program, does it call for an expenditure of time or money which indicates a lack of proportion? How, for example, might the expenditures on vestments and professional musicians compare with the giving outside the parish?

(11) *Is this ceremonial action appropriate to the traditions of the*

*parish?* While no minister should be expected to conform in detail to or be eternally limited by the ceremonial habits of a predecessor, and no curate should be expected to imitate in detail those of the rector, radical shifts in ceremonial action should be approached as a part of an educational program rather than as a demolishing of old idols or as a bringing in of practices necessary to salvation. The clergyman needs to conserve energy for the most needed changes and not set up an atmosphere which makes those impossible, nor deplete energies on inconsequential changes.

(12) *Can I perform this particular action with ease and conviction and provide a rational explanation to other people?* Many persons defend their ceremonial usages with one or the other of two reasons, "I like it," or "That is what I am used to." Others tend to follow the directions of some particular book or to take as precedent the fact that they have seen this done by a favorite priest, in a particular parish, or within their seminary chapel. The minister needs to know something of the origin of the action and to give thought to the theology and to the type of piety which it has fostered or with which it has been associated. The minister then needs to come to a decision as to whether the action can be perpetuated and defended with conviction, without self-consciousness, and in a manner which will seem convincing to others.

# Ceremonial Actions and Ecclesiastical Appurtenances

*The Sign of the Cross.*—Marking on the forehead with a T (Tau) predates Christianity. It signified a branding as God's property, and it was probably used with proselyte baptisms. It was interpreted by early Christians as a sign of the cross and was used in *baptism* and as a reminder of one's baptized status. It is often used at the end of creedal statements, Trinitarian affirmations, etc. Martin Luther once wrote, "When you first get up in the morning, cross yourself and say to yourself, 'I am a baptized Christian!'"

Until the late middle ages the sign of the cross (like the baptismal signation) was normally made on the forehead. The manner in which it is done today in connection with the baptismal signation, the imposition of ashes, and the announcement of the gospel is reminiscent of this earlier method. Later in the West the sign of the cross has normally been made by touching the forehead, the breast, the left shoulder, and the right shoulder. In the East it has normally been the right shoulder which was touched first, and then the left.

A second usage, for *blessings*, can be documented from the second century. It was first associated with the epiclesis, the invocation of the Holy Spirit, in the eucharistic prayer and the blessing of water for baptisms. Eventually a sign of the cross became associated with priestly blessings and absolutions, though in the early church apparently the ceremonial action associated with blessings or absolutions was a "laying-on-of-hands," applied to individuals in some situations or signified by a stretching out of one or both hands over the people when a larger group or a whole congregation was to receive a blessing or an ab-solution.

A third usage, as an *amulet* for protection (when facing danger, at mention of the dead, etc.), eventually came into use.

A fourth usage, as an elaborated *substitute for pointing*, grew up in the middle ages.

A fifth usage, an *allegorical usage*, also arose in the late middle ages. The significance lies not in the sign itself but in the number of times it is made, as five for the five wounds of Christ, eight for the eight "saved by water," thirty-three for the earthly years of our Lord's life, etc.

The 1549 Book of Common Prayer retained the first and second of these usages. Subsequent Anglican Prayer Books have prescribed only

the first usage. (See Canon XXX of the Canons of 1604 for the classical Anglican defense of the use of the sign of the cross in baptism.) The first usage, and probably the second, continues to make sense. The other usages should be avoided, for they mystify observers and trivialize the texts.

*Reverences.*—Reverences, or bows, probably arose as acknowledgments of the bishop, the *pater familias*, on his cathedra at the east end of the church behind the altar. Later, when the cathedra was moved to one side, the reverence became attached to the altar. From the thirteenth century in the West reverences began to be made to the Sacrament. The beginnings of the practice of genuflection apparently date from the fourteenth century in southern Europe. The practice never spread to the East. It has never been universal in the Roman Catholic Church, and it is currently on the decline. Genuflections were probably not practiced in England within the pre-Reformation period. The Laudian Canons of 1640 suggest a reverence at “coming in and going out of said churches, chancels or chapels.”

*The Celebrant's Position for Prayer.*—The “orans” position, standing with the hands raised as pictured in early Christian art, is associated with the oldest strata of corporate prayers of the liturgy. The hands-joined position is associated with later, more individualistic or penitential portions of the liturgy. Where it is fitting for the minister to kneel for prayers, that is indicated in the rubrics.

*Lights.*—Torches may often fittingly be used to add a note of festivity or solemnity to processions—during the litany, at the entrance of the clergy for the beginning of a rite, at the reading of the gospel, at the bringing forward of the gifts, etc. The lighting of candles is an integral part of the Easter vigil and of the *lucernarium* or Order of Worship for the Evening. The extinguishing of candles is an integral part of *tenebrae*. In shifting from the liturgy of the word to the liturgy of the table, the lighting of candles upon the table might be a fitting part of the preparation of the table for the eucharistic feast. For rites centered at the font or at the lectern-pulpit the liturgical center might be fittingly set off with lights, but these must be so placed that they will not make attention more difficult. In some situations torches brought in procession might be placed near the lectern-pulpit for the liturgy of the word and then moved and placed upon or near the altar for the liturgy of the table. To attach ceremonial significance to the lighting or extinguishing of candles at rites not built upon such ceremonial significations probably detracts from the significance of those special occasions as well as from the basic elements of the other rites. As a general rule, for rites not based upon the ceremonial significance of the lighting or extinguishing of candles, candles should be lighted before the arrival of the congregation and left burning until the congregation has departed. If this is not possible,

thought should be given as to how, within the particular situation, the lighting and the extinguishing of the candles can be as unobtrusive as possible. Except for the rites based upon the significations of lighting and extinguishing candles, the order in which candles should be lighted or extinguished should be determined by practicality and aesthetic balance, not by preconceived ideas of "correctness," nor by allegorical considerations.

*Incense.*—From the fourth century incense was, on occasion, carried before the clergy or before the dead. Eventually it began to be carried before the gospel book and at the bringing to the table of the gifts. Its function was fumigatory, honorific, and festive. In the late middle ages it attracted allegorical interpretations and began to be used at the eucharistic prayer, at Benedictus in lauds and Magnificat in vespers (which were climactic canticles in these rites, introducing the prayers of the rites); and, on occasion, persons and things were incensed.

It has not been the smell of incense or allergic reactions to it which has caused much of the negative reaction to incense in many churches, but rather the fussy baroque style associated with its use (contrast the very simple, straightforward directions of the new Roman Sacramentary). The use of incense should be free and easy. It is not necessary, and probably not desirable, to count the number of swings of the censer, nor is it desirable for anyone to hold the edge of the chasuble or cope or to accompany the priest at the circling of the altar. It is normal before the use of incense at the entrance, at the gospel, and at the offertory for the thurifer (possibly accompanied by another acolyte holding the container of incense) to come to the celebrant who puts incense into the censer (possibly blessing it silently with a sign of the cross).

It is appropriate for incense to be carried in processions, at the entrance, before the deacon or priest as he moves to the lectern-pulpit for the reading of the gospel, and as the gifts are brought to the altar. At the entrance the priest may circle the altar incensing it. At the announcement of the gospel the reader may incense the book. At the offertory the celebrant may incense the gifts and then circle the altar incensing it. Another minister then incenses the celebrant, other ministers, and the people. At the great Amen at the end of the eucharistic prayer it would not be inappropriate for a minister to incense the eucharistic elements at the elevation.

It is also appropriate on occasion to make use of incense at the time of the Phos hilaron in the Order of Worship for the Evening, incensing the candle, and possibly the Bible, the altar, and the clergy and people as well. The use of incense in a similar manner is also appropriate in Morning Prayer or Evening Prayer during the last canticle prior to the prayers.

*Colors.*—In the early days of the church white became associated

with baptisms and with burials. In the late middle ages, in some of the more affluent situations, particular colors became associated with various seasons of the church year. Rather typically, light colors were associated with the most joyous occasions, dark (black, dark blue, dark red) with occasions of penitence and sorrow, and bright (red, gold, yellow) with occasions which evoked mixed or ambivalent reactions. Among the Roman Catholics of the Post-Tridentine period a use became more or less standard: purple for Advent, Pre-Lent, Lent, Rogation Days, and Ember Days; white for Christmastide, Epiphany and its octave, Easter to Pentecost, Trinity Sunday, and saints who were not martyred; red for Pentecost and martyrs; black for Good Friday; green for other days. Variations have included the use of blue rather than purple for Advent, a "Lenten Array" of unbleached linen rather than purple during Lent, and red rather than purple to set apart Holy Week. The use of white has, in places, been maintained throughout the Epiphany season, and the use of red throughout the Pentecost-Trinity season. There seems to be something of a trend toward economizing on time and money by distinguishing between festal seasons and somber seasons in terms of the festive or somber nature of vestments, frontals, and other hangings, rather than in terms of adherence to a rigid color sequence. This also allows persons with artistic creative talents in a congregation more freedom in the use of their talents in the designing and making of vestments and hangings.

*Vestments.*—From about the sixth century conservative clergy continued to wear for the eucharistic rite clothing which had passed out of normal secular usage: amice, alb, girdle, maniple, and chasuble. To this was added (over or under the chasuble) the stole (or its ancestor), which was the distinctive mark of office, analogous to such marks of civic office as, for example, the robe of a judge. Assisting clergy wore the same vestments, or sometimes a variation on the chasuble (dalmatic, tunicle). The maniple is not so likely to be seen as in prior decades, for it has no obvious significance; and it often interferes with the movements of the wearer. The amice and alb are sometimes combined into one garment (the hooded alb, or the cassock-alb). The alb and chasuble are sometimes now combined into one garment, (the alb-chasuble), in which case the girdle is unnecessary. The stole is often again worn over rather than under the chasuble, in which case the color of the stole provides for color variations without the necessity of having a number of chasubles. Again, priests often let the stole hang free over the alb, as well as over the surplice.

Throughout much of Anglican history the surplice was the normal vestment for the eucharistic rite. Within the past few decades where the use of eucharistic vestments has not found acceptance, the stole has normally been worn over the surplice for the eucharistic rite.

Clergy assisting at the eucharist may appropriately wear eucharistic vestments which are not out of keeping with those being worn by the presiding priest, or they may wear surplice or alb and stole.

For other sacramental rites (baptisms, marriages, etc.), and for burials, even if they are not set within a eucharistic rite, surplice or alb and stole are normally worn.

For the daily offices, and for other rites in which the minister is not performing a sacramental function, the normal vesture within Anglicanism is surplice, hood, and tippet or scarf, though outside academic communities the hood is often omitted. A cassock is normally worn under a surplice.

For processions and for certain festive occasions (baptisms, marriages, etc.) and sometimes at festive daily offices, as well as for the *lucernarium* or Order of Worship for the Evening, the cope has been worn over the normal vestments for the rite.

If it is deemed necessary to make use of headgear with vestments, out of doors or in processions, it is appropriate to make use of the academic cap to which the clergyman is entitled.

Within any services other than baptisms and ordinations, where changes of the vesture of the newly baptized or newly ordained have significatory meaning, changes of vesture should be kept at a minimum. For offices or rites which are to be climaxed by the eucharist, the vestments that will be used for the eucharistic rite are appropriately used from the beginning of the service.

*Vessels.*—A plate ("paten"), a tray, or a basket is needed for the administration of the bread. A plate used for this purpose should have a rim to help prevent spillage, but the rim should not be so high that it looks more like a bowl than a bread container. The use of a ciborium on the altar or for the administration of the sacrament is not recommended, for its shape and size do not suggest bread. A glass or cup ("chalice") is needed for the administration of the wine. This should be sufficiently large to be seen by all when on the altar and not to need to be refilled with frequency. The stem of a chalice should provide a firm hold for the person administering. A chalice may be of ceramicware, glass, or metal. One or more pitchers, carafes, or decanters are needed for water for use at baptism and at the eucharist. That for baptism should be of sufficient size to hold water to fill the font. It is suitable for the wine to be brought to the altar in its bottle, though there may be times when it would be more convenient for a flagon, a decanter, a carafe, or a pitcher (of a type which suggests wine rather than salad oil) to be used for the purpose. The bread may be brought to the altar on the plate, tray, or basket to be used; or it may be transferred to a different vessel at the offertory. A simple tray of sufficient size to bring the linens and all the vessels from the sacristy is a convenience. This tray might be left on a side table

("crecence") to be used to remove the vessels at the time of the ablutions or after the rite. Plates, baskets, or bags are needed for the offering of money. Helpful also would be a larger basket or plate into which the others can be placed for bringing the offerings to the altar at the offertory and for containing them on the altar. A small simple bowl is needed for use at the blessing of chrism or of the oil for the sick; this bowl might also be used for the ashes on Ash Wednesday. Tight containers are needed for the storage, whether in the sacristy or in an aumbry, of the reserved sacrament and of the blessed oils. A small container with a tight top ("oil stock") is useful for carrying the oil to the sick. Where incense is used, in addition to the censer or thurible and the stand or the hook on the wall for it, there is need for a small dish or "boat" and a small spoon for the incense, as well as for a pair of tongs for use with the charcoal. A small metal box ("pyx") and/or a small communion set (cup, cruet, and bread container) are needed for providing communion in special circumstances. For convenience these should be small in size; but the doll size sets sold by church supply houses should be avoided, for they trivialize the sacrament. An assortment of various sizes and shapes of vases and of candlesticks is desirable. Those used on or about the altar should be of a size, color, and shape which will not compete for attention with the bread and the cup. A pillow or a book stand which does not cry for attention might be useful for the altar book.

*Hangings and Linens.*—The Prayer Book requires (page 406) that "a clean white cloth" be spread upon the table at the time of the celebration of the Holy Communion. Other coverings are sometimes used over or under the "clean white cloth" or "fair linen," but this is the only covering required. This cloth might take the form of a tablecloth which comes down over the edge on all four sides, or it might take the form of a table-runner which might come down over the ends of the table. From the standpoint of centering a tablecloth or table-runner which extends over the edge, it is helpful to mark the four corners with a small design. This design could be in the form of embroidered crosses. A frontal or carpet can be used, under the fair linen, to center attention upon the altar. Ideally such a frontal should come down to the floor on all four sides. If a frontal is used, a church should probably have at least two—one to mark festal seasons as well as one for ordinary use. A third, distinctive frontal for use in Lent, and a fourth for Advent would be appropriate if storage is no problem. Work and storage space can sometimes be saved by the use of reversible frontals. In many churches it is found convenient to save the fair linen by placing over it at the time of a celebration a small placemat or "corporal" approximately two feet square. It is convenient to have several napkins or "purificators" of generous proportions for wiping the chalice. Towels of absorbent cloth for use at the font and in connection with the washing of the hands of the ministers should also be

on hand. In a situation where insects or dust are problems a "second corporal," folded, is useful to cover the chalice. Some people find it convenient to stiffen this corporal ("pall") with an insert of cardboard, plastic, or metal.

In addition to these hangings, some buildings call for a dossal or curtain behind the altar to give prominence to it. Care must be taken to make certain that such a curtain focuses attention upon the table rather than upon itself. Some buildings may call for the use of such a curtain also behind either or both of the other two liturgical centers, the lectern-pulpit and the font. In some situations it is desirable to have a hanging or "fall" on the pulpit-lectern to give it more prominence and to add color or variety. Such a hanging might complement or contrast with the altar frontal, if there is one. Tablecloths or placemats may be used on the credence or the table for the oblations, for the sake of convenience or to add dignity. Banners are useful for adding a note of festivity or solemnity, or for modifying space in a room used for services.

Each church should own a pall approximately six feet by nine feet to cover the coffin at burials. This may help to discourage extravagant expenditures upon the coffin and for flowers to place upon it.

The various cloths should be ironed with an eye, not to allegorical meanings, but with their use and the available storage facilities in mind. The cloths may be of linen or of any number of other quality fabrics, many of which these busy days are easier to wash and care for.

*Postures.*—Sitting has apparently always been considered an acceptable posture for homilies and for lessons from the scriptures except for the gospel, for which, at least since the fourth century, standing has been the normal posture.

Through most of Christendom throughout most of church history the normal posture for public prayer, and also for the receiving of communion, has been standing. In the late middle ages, as certain prayers of a penitential or preparatory type came into the rite, kneeling for these (which had been a fairly common posture for private prayers) came into use. Gradually in the late middle ages in the West people began to receive communion kneeling and to kneel within the rite for some of the corporate prayers for which Christians had traditionally stood. Contrary to some recent teaching the Prayer Books from the first seem to have been based upon the principle that the congregation stands for corporate prayers unless specifically directed to kneel. This is explicit in some of the older Anglican devotional manuals, which also assume that when the priest turns from prayer to address the congregation (as at "Hear what comfortable words . . ." or "Hear what our Lord Jesus Christ saith") the congregation will stand, and that they will not again kneel until specifically directed to do so. The Council of Nicea outlawed any kneeling in church on Sundays or within the Great Fifty Days of

Easter (that is, on days on which the eucharist at that time would have been celebrated). The current trend seems to be toward a recovery of the standing posture (significatory of the new life in Christ, the congregation's part as con-celebrants, etc.) for corporate prayers and for the receiving of communion.

Kneeling is generally a fitting posture for prayers of preparation and penitence, and kneeling or bowing is appropriate at the time of a priestly blessing or absolution.

Standing has been the normal posture for the creed and for hymns. In some parishes or communities, people stand for the psalms. The congregation also normally stands when addressed, as in exhortations and dismissals.

The congregation may appropriately sit during the psalms and during anthems, and at the preparation of the table for the eucharist, as well as for homilies and for lessons (except for the gospel).

*Kissing of Objects.*—By the late eighth century the altar was sometimes kissed upon approaching it and as a leave-taking. As, in places, more of the rite began to be said at the altar, additional kisses came into use without the dropping of the more primitive ones. The kissing of objects seems unnatural, if not repugnant, to many people in our culture, and certainly there should be no kissing of the altar except possibly at first approaching it and at leaving it. A reader's kissing of the Bible at the end of the gospel is possibly a remnant of a custom formerly current in some places after the readings of a kissing of the Bible by all members of the congregation.

*Music.*—Traditionally certain portions of the regular services have been considered congregational in nature. If these portions are sung rather than said, settings known to the congregation, or in the process of being methodically taught to the congregation, should be used. These congregational portions of the eucharistic rite include Kyrie, Gloria in excelsis, creed, Sanctus and Benedictus qui venit, memorial acclamation, Lord's Prayer, and the hymn at the breaking of the bread. Also included are responses to the opening acclamation, the salutation, the peace, the Sursum corda, and the dismissal, and responses within the intercession. Congregational portions of the daily offices include the invitational psalm and the canticles or antiphons used with them, the creed, the Lord's Prayer, and the responses to the opening versicles and to the suffrages. Settings of any of these portions of the rites which are not known to the congregation, or not in the process of being taught to the congregation, should not be used as service music, but should be reserved for use as anthems or at concerts.

It is fitting, and traditional, for the choir, on occasion, to perform a psalm, hymn, or anthem, in place of a congregational psalm or hymn as the entrance song, as the gradual, as the sequence, at the offertory, dur-

ing the communion of the people in the eucharistic rite, or after the collects at the daily offices.

Up until the late middle ages in the West and up to the present in the East all of the texts used aloud by the clergy were generally sung. The purpose of this was to make the text more audible and/or to make it more festive or more somber. The late Victorian practice (contrast Merbecke's *Book of Common Prayer Noted*) of restricting the singing of the clergy to certain elements of the rites (opening versicles, suffrages, and collects at the daily offices; collects, epistle, gospel, peace, preface, doxological ending of the eucharistic prayer, bidding prior to the Lord's Prayer, post-communion prayer, blessing, and dismissal at the eucharist) stems from the historic fact that those are the portions of the rites for which music survives from the late middle ages, for in that period the other portions were said secretly by the clergy in the West, rather than being sung aloud. Whether the clergy should sing any or all of their portions of the rites should be determined by the canons of audibility, festivity, or somberness, rather than by any preconceived ideas of "correctness."

## Various Ministries

*In all services, the entire Christian assembly participates in such a way that the members of each order within the Church, laypersons, bishops, priests, and deacons, fulfill the functions proper to their respective orders, as set forth in the rubrical directions for each service (page 13).*

**Bishops.**—The bishop presides at ordinations and confirmations, and at the consecration of a church or of a font or an altar. It is normal for the bishop to preside and function as chief celebrant at the celebration of a new ministry, though this can be delegated. The bishop is also expected at visitations to the parishes and missions of the diocese to function as celebrant, to preach, and to preside at baptism and the eucharist, with the local priests as concelebrants. It is normal that the bishop, when present, pronounce the absolution and the blessing in other rites. A bishop may officiate at the daily offices. It is fitting for the bishop to be vested in a distinctive manner, whether that be in a mitre with cope or chasuble, or in rochet and chimere. If a mitre is used, it can be worn in processions, at the time of the laying on of hands for any purpose, and at absolutions and blessings. When not being worn the mitre should be placed in some convenient but inconspicuous spot near the bishop. It is appropriate for the bishop to carry a pastoral staff or shepherd's crook in the right hand in processions and to hold it in the left hand when pronouncing blessings.

**Priests.**—In the absence of the bishop a priest is the chief celebrant at baptism and at the eucharist. Even when a bishop is celebrant at baptism it is appropriate for a priest with pastoral responsibility to perform the immersion or the pouring of water upon the candidate. At the eucharist priests concelebrate with the bishop at ordinations and other diocesan functions, and at the visitations of the bishop to the congregation. A priest may pronounce absolution and the blessing, and may officiate at the daily offices. Except in unusual circumstances it is normal for a priest to be the celebrant at the various pastoral offices other than confirmation, which is reserved to the bishop. For the vestments of the priest, see "Vestments," above.

**Deacons.**—The rubrics of the new Prayer Book have restored to the

deacon the traditional roles of the deacon at the eucharist. The deacon should have a prominent place, reading the gospel, bidding the people to confession and leading them in the general confession, preparing the table at the offertory, raising the cup at the elevation at the doxology of the eucharistic prayer and at the invitation, assisting in the ministration of communion, taking care of the ablutions at a side table or in the sacristy, and dismissing the people. The deacon may also lead the prayers of the people; if the petitions are being read by a layperson the deacon still appropriately bids the people to prayer when a form with an initial bidding is used. The deacon may appropriately function as master of ceremonies and may make any necessary announcements. It is normal for a deacon to bear the paschal candle and to sing the Exsultet at the Easter Vigil. A deacon may immerse or pour water upon the candidate at baptism; and this is certainly fitting if the deacon has a pastoral relationship with the candidate. Subject to certain restrictions, a deacon may function as officiant at the daily offices and as celebrant at the liturgy of the word, and may administer communion from the reserved sacrament (see pages 408-409). A deacon may function as celebrant for Communion under Special Circumstances (making use of the reserved sacrament). With the exception of confirmation, and subject to certain restrictions which are spelled out in the rites, a deacon may, in the absence of a priest, function as celebrant for the various pastoral offices. If licensed to do so a deacon may preach. A deacon dressed for sacramental rites normally wears a stole, over the left shoulder only, over an alb or surplice. A particular form of chasuble known as the dalmatic has traditionally been associated with the diaconate. This would normally be worn over alb and stole. Otherwise a deacon might wear alb or surplice, hood, and tippet or scarf; see "Vestments" above. In processions the deacons should walk before or at the side of the bishop. If no bishop is present the deacons should walk before and separate from the priests.

*Laypersons.*—Laypersons would normally read the lessons which precede the gospel at the eucharist and bring to the deacon or priest the bread and wine and other offerings of the people. Laypersons may lead the prayers of the people. Laypersons licensed by the bishop may administer the cup. Licensed laypersons may also preach. Laypersons, with certain restrictions, may officiate at the daily offices. In the absence of a bishop or priest, and subject to certain restrictions which are spelled out in the rites, a layperson may function as celebrant at the ministry of the word of the Holy Eucharist (see page 407), A Form of Commitment to Christian Service, A Thanksgiving for the Birth or Adoption of a Child (leaving off the final blessing), The Reconciliation of a Penitent (using the "Declaration of Forgiveness" rather than the "Absolution"), the Ministry of the Word and the Laying on of Hands and Anointing of the

Ministration to the Sick, Ministration at the Time of Death, and the Burial of the Dead. In absolutions and blessings they substitute the first person plural for the second person. If functioning as officiant or celebrant, a layperson might wear alb or surplice with tippet or scarf and any hood to which that person is entitled. If reading lessons or the prayers of the people or administering a chalice the layperson might wear alb or surplice, or street clothes.

*Servers or Acolytes.*—Servers or acolytes are representatives of the congregation who take part in processions (bearing the censer, the processional cross, torches, banners, books) and assist the clergy in various ways to facilitate the services (lighting and extinguishing candles, incensing the clergy and people, assisting at the preparation of the table and at the ablutions, carrying extra incense or books or other items which might be needed in the rites). Movements should be dignified, but marching in step and squaring corners in a military manner is to be avoided. Crucifers and torchbearers should hold the staff with both hands, palms inward and elbows down. Persons assigned to assist others, as those bearing extra incense or carrying books, should walk and sit in such relationship to them as to be available when needed. Servers and acolytes may be vested in albs or in cassocks and surplices or winged rochets. Gloves and cottas, which are truncated surplices, are to be avoided. Albs or cassocks should cover the shoe tops; surplices should be at least down to mid-calf. Cassocks need not necessarily be black or red. It is appropriate that acolytes at times, since they are representatives of the congregation, simply wear street clothes; and on occasion they might simply step forward from among the congregation at the times at which their services are needed.

*Altar Guilds.*—The principal functions of the altar guild are the purchase and care of the various supplies (such as vessels, vestments, linens and hangings, candles, charcoal and incense), which are needed in connection with the worship of the church and immediate preparation for various rites. The altar guild also should keep for emergencies, when members of the congregation do not provide real bread and red grape wine, a supply of large whole wheat wafers of the type known as priests' hosts and a quantity of red grape wine.

# The Daily Office

Two strands of tradition lie behind the daily offices as we have received them: the week day forms of the liturgy of the word, centered in the reading (and exposition) of the Scriptures, and the periods of private prayer (later within monasticism developed into corporate offices) by which the principal divisions of the day are sanctified with prayer.

It would not be inappropriate for the whole of the daily offices to be read from a prominent lectern-pulpit or ambo, facing the people. Certainly portions not read from the lectern-pulpit should be read from a prominent place, close to or opposite the lectern-pulpit. The officiant should not be lost among the choir or set back within the woodwork.

## Daily Morning Prayer

(Rite One, pages 36-60; Rite Two, pages 74-102)

See Additional Directions, pages 141-42.

*[Opening Sentence(s).]*—The opening sentence(s) should be read by the officiant from the lectern-pulpit or from a prominent seat. Special seasonal sentences and sentences for use at any time are provided. The seasonal sentences are effective at the beginning of a new season but may become tedious after the first few days.

*[Confession of Sin.]*—The use of the confession of sin is never required, but it might suitably be used to mark the “Days of Special Devotion” (see page 17). An opening sentence is required only if the confession of sin is used.

*Invitation.*—The long or short form is addressed to the people.

*[Silence]*—A period of silence is definitely called for by the longer form of invitation; it is desirable with either form.

*Confession.*—The minister and the people kneel.

*Absolution.*—To say the absolution a priest stands; a deacon or a lay person remains kneeling and substitutes “us” for “you” and “our” for “your.”

*Invitatory and Psalter.*—All stand for the opening preces, and the minister and people say together the Gloria Patri (and Alleluia). The minister should not face east for this, for there is little tradition behind it, and facing east for every Gloria Patri detracts from the significance of facing east for the creed.

*Invitatory Psalm.*—The Venite, the Jubilate, or (within Easter week and optionally until the Day of Pentecost) the “Christ our Passover” must be used at Morning Prayer. Antiphons are provided for use before the Invitatory Psalm, or before the Psalm and after each section of it. A metrical version may be used (as *The Hymnal 1940* 278 or 300).

*Variable Psalm(s).*—The psalm(s) may be read or sung in unison, antiphonally, responsorially, or responsively (see page 582), depending upon the situation. The Gloria Patri is to be used after the last psalm and may be used after each psalm, or after each section of Psalm 119.

*Lessons.*—A great deal of flexibility is allowed in regard to the lessons, but the elements outlined below seem to constitute a norm for Morning Prayer.

*Old Testament Lesson.*—This lesson should be read from the lectern-pulpit, preferably by a layperson. All others should be seated facing the reader. The lesson is announced, “A Reading (Lesson) from the *Book of Genesis* (*the first Book of Kings*, *the Book of the prophet Amos*).” If it seems helpful to add chapter and verse references, the reader would add, “chapter \_\_\_, beginning at verse \_\_\_\_.” Readings may be lengthened if the lessons of a day have been omitted, or may be lengthened at other times for better understanding. If it would help to make the reading more intelligible, the reader should substitute nouns for pronouns and/or prefix a brief introduction, such as “N. said to N.,” or “After such and such had taken place,” to set the reading in context. It is often helpful if the reader makes use of one of the optional conclusions. A reader who is not absolutely confident of these forms for introducing or concluding a reading should have them written out at the lectern-pulpit.

*Silence.*—A period of silence may be observed after the reading.

*Canticle.*—After a lesson from the Old Testament a pre-Incarnational canticle (1, 2, 4, or 8-14, 16) is appropriate. The Canticle of Moses (8) is particularly appropriate in the Easter season, and A Song of Penitence (14) during Lent or on penitential occasions. A table suggests canticles appropriate to each of the days of the week (pages 144-45). The Gloria Patri is not required but may be used after the canticles numbered 3, 4, 8, 9, 10, 11, 15, or 16. Texts printed within Rite One may be used in Rite Two and vice-versa. Other translations may be used if the music requires it. Metrical versions of the canticles may be used, and in special circumstances a hymn may be used in place of a canticle.

*New Testament Lesson.*—The New Testament Lesson (the epistle in Year One, the gospel in Year Two) should be read from the lectern-pulpit, preferably by a layperson. All others should be seated facing the reader. The lesson is announced, “A Reading (Lesson) from the *Gospel according to Matthew* (*the Acts of the Apostles*, *the first Epistle (of Paul) to the Corinthians*, *the Book of Revelation*).” If it seems helpful to add chapter and verse references, the reader would add, “chapter \_\_\_,

beginning at verse \_\_\_\_." Readings may be lengthened if the lessons of a day have been omitted, or may be lengthened at other times for better understanding. If it would help to make the reading more intelligible, the reader should substitute nouns for pronouns and/or prefix a brief introduction, such as "N. said to N.," or "After such and such had taken place," to set the reading in context. It is often helpful if the reader makes use of one of the optional conclusions. A reader who is not absolutely confident of these forms for introducing or concluding a reading should have them written out at the lectern-pulpit.

*Silence.*—A period of silence may be observed after the reading.

*Canticle.*—After a lesson from the New Testament a post-Incarnational canticle (3, 5-7 or 15, 17-21) is appropriate. A table suggests canticles appropriate to each of the days of the week (pages 144-45). It is traditional not to use either the Gloria in excelsis or the Te Deum on ordinary days of Advent or Lent. The Gloria Patri is not required but may be used after the canticles numbered 3, 5, 15, 17, or 19. Texts printed in Rite Two may be used in Rite One and vice-versa. Other translations may be used if the music requires it. Metrical versions of the canticles may be used, and in special circumstances a hymn may be used in place of a canticle.

*[Lesson from the Gospels.]*—If the office is read only once a day, all three lessons may be used. The lesson from the Epistles is read before the second canticle and the lesson from the Gospels after it.

*Sermon or Reading.*—A sermon or a reading from non-biblical Christian literature may follow the readings; this placement is preferable to the others allowed.

*Apostles' Creed.*—Some find the significance of facing east meaningful (the significance lies in facing east—the Sun of Righteousness, the Second Coming, unity in the faith—not in facing an altar). The minister may wish to bow at the name of Jesus and to make the sign of the cross at the end. The creed may be omitted at one of the offices on weekdays.

*Prayers.*—Even though the congregation may kneel for the prayers (though they might be encouraged to stand, especially on Sundays and throughout the Great Fifty Days), it is probably best for the officiant to remain standing; for in many situations the officiant can read or sing more easily standing, and can be better seen and heard by the congregation.

*Salutation and Lord's Prayer.*—Facing the people, the officiant, if the hands are free, might wish to part them and then join them again during the salutation.

*Suffrages.*—Alternatives are provided. The first set is particularly appropriate if no intercessions will be used; the second set has traditionally been associated with the Te Deum.

*Collect(s).*—One or more collects from among those printed within

the rite may be used in place of or in addition to the collect of the day. The seven collects which are printed provide a well balanced weekly cycle.

*Prayer for Mission.*—Unless the eucharist or a form of general intercession is to follow, one of the three prayers for mission is to be said. The third of these is particularly appropriate for use on Fridays.

*[Hymn or Anthem.]*—A hymn or anthem is permitted after the prayer for mission, and an offering may be received at this time.

*[Intercessions and thanksgivings.]*—Authorized intercessions and thanksgivings may follow (see pages 383-95 and 809-41 and the various pastoral offices for appropriate forms). Thought should be given to a logical order within a series.

*Concluding Devotions.*—Two prayers are printed for optional use, and also a versicle and response and three sentences of Scripture. On occasion a blessing or the exchange of the peace might make an appropriate conclusion to the office.

## An Order of Service for Noonday

(pages 103-107)

This order is simple and straightforward, and the rubrics are self-explanatory. The leader should stand in a prominent position in order to be easily seen and heard. Except in special circumstances this little office should not be a substitute for either Daily Morning Prayer or Daily Evening Prayer.

## An Order of Worship for the Evening

(pages 108-114)

See Additional Directions, pages 142-143.

This order may be used as a complete rite; or as an introduction to Evening Prayer, the Holy Eucharist, or some other rite; or as the prelude to an evening meal or other activity.

*Entrance.*—The ministers enter the dark church in silence. One or two lighted candles may be carried before them. The light may be preceded by incense.

*Opening Acclamation.*—This is initiated by the officiant from the lectern-pulpit or from the officiant's seat.

*Short Lesson of Scripture.*—The reader, by the light of the candle brought in at the entrance of the ministers, or by the paschal candle, may read an appropriate lesson (see page 108 for additional suggestions) from the lectern-pulpit or some other suitable place. This lesson, which is

read without announcement or conclusion, may be omitted if a lesson is to be read later in the service.

*Prayer for Light.*—This prayer should be read by the officiant, by the light of the candle brought in at the entrance or of the paschal candle.

*Lighting of Candles.*—The candles at the altar are now lighted from the candle brought in at the entrance, or from the paschal candle; and then other candles in the church, including candles which might have been picked up at the entry and held by members of the congregation, may be lighted. At the time of the lighting of the candles an appropriate anthem or psalm may be sung, or silence kept.

*Phos hilaron.*—A metrical version of this hymn, or some other appropriate hymn, may be sung. During the singing of the hymn the entrance candle, or the paschal candle, may be incensed. On occasion it would not be inappropriate for the incensing to be extended to include an incensing of the Bible, the altar, and the ministers and the people.

The service may continue with Evening Prayer (beginning with the psalms), with the Holy Eucharist (beginning with the salutation and collect of the day), or with some other office or devotion. If a meal or some other activity is to follow, the service may be concluded with the Lord's Prayer and a grace or blessing; or it may continue with a selection from the Psalter, a Bible reading, a canticle, prayers, and a blessing or dismissal or both.

## Daily Evening Prayer

(Rite One, pages 61-73; Rite Two, pages 115-26)

The structure of the rite and the ceremonial action are basically the same as at Daily Morning Prayer (above). An invitational psalm is not required as at Morning Prayer, though one may be used; or the Phos hilaron, or another hymn, may be used. Normally only one lesson, from the New Testament (the gospel in Year One, the epistle in Year Two), would be used. Any of the canticles from Morning Prayer may be used in place of those printed within the rite.

## An Order for Compline

(pages 127-35)

This order is simple and straightforward, and the rubrics are self-explanatory. The leader should stand in a prominent position in order to be easily seen and heard. Except in special circumstances this little office should not be used as a substitute for Daily Evening Prayer.

# The Great Litany

(pages 147-55)

The Great Litany may be read by the officiant, kneeling or standing, from the lectern-pulpit, or at a prominent seat, or in the center aisle, depending upon how the officiant can best be seen and heard. In some architectural situations it is possible and, on occasion, desirable to say or sing the litany in procession within the church building or out-of-doors. Depending upon the situation the procession might include thurifer, crucifer, torchbearers, ministers, and choir—and in some situations the whole of the congregation. Where it is appropriate, the invocations might be read before the altar; and the church might be circled during the petitions in such a way as to return to the altar or to the chancel steps for the Lord's Prayer and the concluding collect. If the litany is used as the entrance rite for the eucharist, the Lord's Prayer is omitted and the collect of the day is used as the concluding collect of the litany.

# Proper Liturgies for Special Days

The Prayer Book provides distinctive liturgies (pages 263-95) for some of the special days of the church year. In addition it provides certain unique features for other important days: a vigil for Pentecost (see pages 175 and 227); the use of a renewal of baptismal vows (pages 292-94) on the Feast of the Baptism of Our Lord, at Easter, at Pentecost, and at All Saints, even when there is no candidate for baptism (see page 312); a special litany for Thanksgiving Day (pages 836-37); the use of the Litany for Ordinations as the prayers of the people on the Ember Days (pages 548-551).

## Ash Wednesday

(pages 264-69)

*Entrance.*—There should be no musical prelude, and the entrance of the ministers should be in silence. It is appropriate for the procession to include incense, cross, torches, (choir,) and ministers.

*Salutation and Collect of the Day.*—These should be led by the celebrant, standing at the usual place, after the entrance and an appreciable period of silence.

*Liturgy of the Word.*—Provisions are made for a full series of readings: Old Testament lesson, gradual, epistle, sequence or tract, and gospel and sermon. Ceremonial actions for this portion of the rite should possibly be more restrained than at an ordinary Sunday eucharist. The lessons which precede the gospel should be read by laypersons. A sermon is preached; the Nicene Creed is omitted.

*Exhortation.*—This might be read from the pulpit, or from the sedilia or celebrant's seat.

*Silence.*—All kneel for a period of silence.

*[Imposition of Ashes.]*—All stand. The celebrant says the prayer at the altar or at some other prominent place. The people might come to the front of the nave, approaching the ministers one by one; or the people might stand or kneel at a communion rail, for the imposition of ashes. A minister, holding a bowl of ashes in one hand, dips a thumb in the ashes and presses it onto the forehead, making a sign of the cross or simply a shapeless smear. The ashes are normally derived from the burning of

palms or branches from the previous Palm Sunday. A few tablespoons will suffice for several hundred people.

After the imposition of ashes a server should bring to the ministers a small pitcher of water with a basin and towel (lavabo and towel) that they might wash their hands; or the ministers might go to the credence to wash their hands.

*Psalm.*—Psalm 51 is sung or said by the congregation, or sung by a choir or cantor. A verse of the psalm, or some other verse of Scripture, might be used as an antiphon. If the psalm is sung, and if the number receiving the imposition of ashes is large, it would not be inappropriate for the psalm to begin while the ashes are still being imposed.

*Litany of Penitence.*—All kneel for this litany, which is led by the celebrant. It would not be inappropriate for the minister(s) to kneel in front of or among the people, facing the altar. The celebrant, if a bishop or priest, stands and faces the people for the absolution at the conclusion of the litany. A deacon or a layperson remains kneeling and reads the prayer for forgiveness, page 42 or 80, making the indicated substitutions.

“The Litany of Penitence may be used at other times and may be preceded by an appropriate invitation and a penitential psalm.” This might be used as a penitential order prior to the eucharist or as the confession of sin at the beginning of a daily office on occasion near the beginning of Lent.

*Peace.*—The celebrant initiates the peace.

*Eucharist.*—Not only is the content of Eucharistic Prayer D particularly appropriate for Ash Wednesday, but that prayer also provides for intercessions which would otherwise be lacking in the Ash Wednesday rite.

Moist towels or basins might be provided in the narthex or the back of the nave for those who wish to remove the mark of ashes before going out of the church.

## Palm Sunday

(pages 270-73)

*Liturgy of the Palms.*—The congregation might gather on the church grounds; in bad weather they might gather in the parish house or some similar facility near the church.

As the people approach the place of assembly, they might be given the branches to be carried in the procession (and bulletins and hymnals, if necessary). The branches should be large enough to wave. There is a venerable tradition of using, for the palms, branches of trees or shrubs locally available in abundance.

*Anthem.*—A bell or musical instrument might call the people to silence for the anthem. Unless the people have the text in their hands it would be best for this anthem to be sung by choir or cantor, or said by the celebrant alone. The celebrant then reads the collect.

*Reading.*—The story of the entry into Jerusalem should be read without formal announcement; or it may be announced as a reading, but not as a eucharistic gospel. It should be read by a deacon, a layperson, or a priest other than the celebrant.

*Blessing of the Palms.*—In the course of the blessing the celebrant might make the sign of the cross or extend a hand toward the palms.

*[Anthem.]*—Unless the people have the text in their hands, it would be best for the anthem to be sung by choir or cantor, or said by the celebrant alone. If the branches have not previously been distributed, this should be done at the time of this anthem.

*Procession.*—During the procession all hold the branches in their hands. Appropriate hymns, psalms, or anthems are sung. Especially appropriate are hymns with an easily memorized congregational refrain (such as "All glory, laud, and honor" and "All hail the power of Jesus' Name") or responsorial psalms (Psalm 118:19-29 is suggested). Unless there is a choir or cantor to lead such hymns or psalms, possibly with portable musical instruments to give support, it would be best to stick with very familiar hymns because of the awkwardness of walking and singing from a printed text at the same time.

*[Station.]*—In many situations it would be appropriate for the procession to stop at some landmark on the church grounds or at the church entrance for the station collect.

Since congregational singing often falls apart when the people are climbing steps and going through doors and vestibules, it is normally best to bring the singing to an end at the door for the station collect and then have the people enter the church during an organ voluntary or a choir anthem.

*Salutation and Collect of the Day.*—These should be said by the celebrant from the usual place in the church after all are in place.

*Liturgy of the Word.*—Provisions are made for a full series of readings prior to the passion gospel: Old Testament lesson, gradual, epistle (and sequence or tract). These lessons should be read by laypersons.

*Passion Gospel.*—A special form is provided for the announcement of the passion gospel. The customary responses are omitted. The gospel may be read or chanted by laypersons. If it is being sung by a small group, they might stand at the pulpit (or at the top of the chancel steps). If a number of people are taking part in a dramatic reading, they might be stationed at various points about the church, or (except for the narrator) simply sit in their normal places if they can make themselves heard clearly and distinctly. It is probably best for the congregation to

remain seated until the verse which mentions the arrival at Golgotha. The narrator can gesture for the congregation to rise, or a person on a front pew can be cued to rise.

*Hymns and Anthems.*—Hymns and anthems which precede the gospel should be devoted to the entry into Jerusalem, but those which follow the gospel should be devoted to the crucifixion.

*Nicene Creed and Confession of Sin.*—These seem redundant and should probably be omitted if the liturgy of the palms has preceded.

*The Eucharist.*—In order to make use of the proper preface for Holy Week and because of the concentration on the crucifixion, it is probably most appropriate to make use of Eucharistic Prayer A using Rite II.

## Maundy Thursday

(pages 274-75)

The two primary emphases of the Maundy Thursday rite (which should be celebrated in the evening) are the institution of the eucharist and the “maundy,” the washing of feet with its attendant command to love one another. Particularly appropriate are hymns which refer to the institution of the eucharist (*The Hymnal 1940* 193 and 199) and versions of traditional maundy texts (*Church Hymnal Series Three*). Vestments, hangings, etc., should not be those associated with festive days but those of Holy Week.

*Liturgy of the Word.*—The liturgy begins in the usual manner. Provisions are made for a full series of lections: Old Testament lesson, gradual, epistle (and sequence or tract), and gospel. The lessons which precede the gospel should be read by laypersons. Ceremonial actions should possibly be more restrained than at an ordinary Sunday eucharist.

*(Washing of Feet.)*—The tradition of the “maundy,” in which kings or bishops washed the feet of peasants, abbots the feet of novices, etc., lived in Anglicanism until well within the eighteenth century. It is appropriate that the clergy and those who hold office or represent status in the parish or its organizations or within the local community be the ones to wash the feet of the youngest, of the newest members, of the rank and file.

A large basin, a pitcher of water, and a towel should be provided for each person who will be washing feet. Seats should be provided on the chancel level or in some other place in clear view of the congregation for those whose feet will be washed.

During the ceremony the choir or a cantor might sing hymns or anthems, or might sing hymns with recurrent refrains which the congregation could join in; but the attention of the congregation should be upon

the action rather than upon a printed text.

*Prayers of the People.*—The service continues, after the washing of feet, with the prayers of the people. Number 6 (page 395) is an appropriate concluding collect.

*Eucharist.*—On this day Eucharistic Prayer D is particularly appropriate.

A portion of the bread and flagon of the wine for the Good Friday communion might, after the communion of the people, be removed to a chapel altar, to the sacristy, or to some other suitable place some distance away from the bare altar which will be the center of attention for the initial portion of the Good Friday liturgy. The movement to the place of repose might be accompanied by the singing of a hymn such as "Now, my tongue, the mystery telling," and the sacrament might be preceded by servers carrying torches or the altar candles. Nonetheless, care should be exercised that this movement not assume undue proportion within the Maundy Thursday rite, overshadowing the primary emphases of the day. The place of repose should not be overdecorated. If some wish to spend time in devotions before the sacrament at the place of repose, this should be so regulated that it would not detract from the liturgies of Maundy Thursday or of Good Friday. The Roman Sacramentary now forbids the continuation of such devotions beyond midnight.

It may be desirable to remove decorative objects (candles, flowers, altar hangings, etc.) and crosses from the church prior to the dismissal, and to cover or veil any crosses which cannot be removed, if possible, thus preparing the church for the beginning of the Good Friday liturgy. This may be done in silence, or while a choir or cantor sings a hymn, psalm, or anthem. Psalm 22 is particularly appropriate at this time.

In situations where the congregation can sing without the leadership of a musical instrument, it is appropriate to silence the organ and bells after the Gloria in excelsis or other song of praise (or at some other point) in the Maundy Thursday rite in order to highlight their reappearance at the beginning of the Easter eucharist.

## Good Friday

(pages 276-82)

The Good Friday rite is appropriately celebrated in the afternoon or early evening. The ministers should use vestments associated with Holy Week.

*Entrance.*—There should be no musical prelude, and the entrance of the (choir and) ministers should be in silence. It is not appropriate for the procession to include incense or cross or candles on this day.

*Silent Prayer.*—All kneel in silent prayer for an appreciable period

of time.

*Doxology and Collect.*—These should be led by the celebrant, standing at the usual place.

*Liturgy of the Word.*—Provisions are made for a full series of readings prior to the passion gospel: Old Testament lesson, gradual, epistle (and sequence or tract). These lessons should be read by laypersons.

*Passion Gospel.*—A special form is provided for the announcement of this passion gospel. The customary responses are omitted. The gospel may be read or chanted by laypersons. If it is being sung by a small group, they might stand at the pulpit or at the top of the chancel steps. If a number of people are taking part in a dramatic reading, they might be stationed at various points about the church; or they, except for the narrator, might simply sit in their normal places, if they can make themselves heard clearly and distinctly. It is probably best for the congregation to remain seated until the verse which mentions the arrival at Golgotha. The narrator can gesture for the congregation to rise, or a person in a front pew can be cued to rise.

*Sermon, Hymn.*—A hymn may be sung after the sermon; the creed is omitted.

*Solemn Collects.*—All stand for the bidding. A deacon, a layperson, or an assisting priest reads the biddings (within which the indented portions may be adapted or omitted); and the celebrant says the collects. The people may be directed to stand or to kneel. The silences should be appreciable.

*[Conclusion.]*—The service may be concluded after the solemn collects with the singing of a hymn or anthem, the Lord's Prayer, and the final prayer on page 282.

*Bringing in of the Cross.*—A minister may proceed to the entrance of the church, or to the sacristy, and return (attended by servers with lighted candles) bringing a wooden cross (or crucifix) into the church, in silence or during the singing of a hymn or anthem. The cross is placed at the entrance to the chancel or above or behind the altar. (The candles may be placed nearby.)

*Anthems and/or Hymns.*—Anthems (three are provided) or hymns extolling the glory of the cross are then read or sung. It is not inappropriate for the people to be seated, in a meditative mood.

*[Conclusion.]*—The service may be concluded with the Lord's Prayer and the final prayer on page 282.

*Communion.*—Servers prepare the table, placing upon it a fair linen, the altar book, purificators, and a corporal. A deacon or an assisting priest, if one is present, or the celebrant brings to the altar from the place of repose the vessels containing the sacrament. The minister may be accompanied by servers bearing candles. The minister places the vessels on the altar, uncovers them, and makes necessary preparations,

such as filling the chalice(s) from the flagon.

At the altar the celebrant leads the confession of sin (Rite I or Rite II) and the Lord's Prayer, and then receives communion and proceeds to administer the communion to the people. In place of the usual post-communion prayer and (blessing and) dismissal, the celebrant reads the prayer on page 282. Ministers and people depart in silence. The altar is then stripped, remaining bare until after the liturgy of the word on Holy Saturday.

## Holy Saturday

(page 283)

For this rite the ministers should enter in silence. The rite begins with the salutation and the collect of the day.

*Liturgy of the Word.*—Provisions are made for a full series of lections: Old Testament lesson, gradual, epistle (and sequence or tract), and gospel and sermon.

*Anthem.*—The celebrant might remain at the pulpit for the reading or singing of the anthem "In the midst of life" (page 484 or 492). Note that the form on page 492 provides for congregational responses. If the form on page 484 is used, it might be read in unison.

*Conclusion.*—After the Lord's Prayer and the grace the ministers and people depart in silence. There is no communion on this day.

## The Great Vigil of Easter

(pages 284-95)

The vigil should not begin before it is dark on Holy Saturday night. It may begin early in the morning of Easter Day, being so timed that the sun would stream into the church at the time of the beginning of the eucharist. White or other festive vestments are appropriate.

*Lighting of the Paschal Candle.*—The rite should begin at some convenient place out of doors if the weather allows, or possibly in the parish house. A fire should have been laid on the ground or in a brazier. After the people assemble, the fire is lighted. After the celebrant reads the address and the prayer, the paschal candle is lighted from the new fire.

*Procession.*—The deacon (or the celebrant if there is no deacon) bears the candle in the procession into the church, pausing three times—at the beginning of the procession; once at the entrance into the church; and once, facing the people, from the top of the chancel steps—to sing or say the acclamation. Candles or lamps in the nave and/or candles held by members of the congregation may then be lighted from the paschal

candle. The paschal candle is placed in its stand near the lectern-pulpit where it provides light for those who sing the Exsultet and read the lessons.

*Exsultet.*—The deacon or another person, priest or layperson, standing at the lectern-pulpit, sings or says the Exsultet. It would not be inappropriate for incense to be used as at the gospel. (It may be advisable in some situations for the people to blow out their candles at the end of the Exsultet.)

*Service of Readings.*—The celebrant may introduce the series of readings. Different laypersons should read the different lessons from the lectern-pulpit. The lessons are the basic element of the vigil; and in no case should less than two be read, of which one is always the story of the Passover, the deliverance at the Red Sea. After each lesson a psalm or canticle should be sung. In the dark church the responsorial method has much to recommend it. An appreciable silence should preface each collect.

*Holy Baptism or the Renewal of Baptismal Vows.*—Holy Baptism (beginning with the presentation and concluding with the reception of the newly baptized) and confirmation, reception or reaffirmation may be administered at this point or after the gospel (and sermon); or the celebrant leads the people in the renewal of baptismal vows here or after the gospel (and sermon).

*Eucharist.*—After the final collect of the service of readings (and the homily), or after the baptism or renewal of vows, the candles on the altar and in the chancel are lighted from the paschal candle. This may be accompanied by bells or an instrumental fanfare. All the lights in the church might be turned on. In some situations a screen or veil might have hidden a brightly decorated sanctuary, and the screen or veil could be removed at this point. The acclamation of the celebrant and the response of the people might be repeated several times. In some situations it would be appropriate for it to be shouted out in various languages.

Three appropriate canticles are suggested. The setting should be a popular, festive one. The organ (which might have remained silent to this point) might be accompanied with brass instruments and bells.

The collect is followed by an epistle (which should be read by a layperson), optional alleluia(s) and/or psalm or hymn, and a gospel.

The Nicene Creed is not used at the service, but baptism or the renewal of baptismal vows, if not done earlier, should follow the gospel (and sermon). The celebration continues with the prayers of the people.

In Rite II it would be appropriate to use Eucharistic Prayer A with the proper preface of Easter, or Eucharistic Prayer D with its proclamation of the resurrection and its emphasis upon the communion of saints.

# Holy Baptism

(pages 298-314)

See Additional Directions, pages 312-314.

The primary times for baptism are the Easter Vigil, Pentecost, All Saints' Day or the Sunday after All Saints' Day, the Feast of the Baptism of our Lord, and the visitation of the bishop. The paschal candle, which might stand near the font from Pentecost to the Easter Vigil, is lighted for all baptisms. In order to have more freedom for the actions required at baptism, it might be well for the celebrant to leave off the chasuble until the time of the offertory.

The ceremonial action up through the sermon would be the same as that at a regular festive eucharist. A special brief entrance rite is provided. A special collect and special lections are provided for use on occasions other than the principal service of a Sunday or other feast. It would be appropriate for the Old Testament lesson and the epistle to be read by sponsors.

*Procession to the Font.*—If it is so located that the congregation can see and hear well what takes place there, the ministers, the candidates, and the sponsors move to the font (perhaps during the singing of a hymn or of some suitable psalm, such as Psalm 42). Otherwise the principals move to some prominent place such as the pulpit or the entrance to the chancel. They might be preceded by incense and the paschal candle or cross and torches. The principals are arranged in a manner which will not keep the congregation from being able to see and hear.

*Presentation and Examination of the Candidates.*—Each candidate is presented individually by name to the celebrant who then asks the questions of the candidates, their sponsors, and the congregation. It may be good for the congregation to remain seated until they are addressed (page 303, bottom of the page). Note that the celebrant may amplify or rephrase the bidding to the congregation in a manner appropriate to the day or occasion. (Note the rubric at the bottom of page 303, and see the model for use at the Easter Vigil, page 292.)

*Procession to the Font.*—When the preceding portion of the rite has been conducted from the front of the church, the procession to the font takes place at this point (perhaps during the singing of a hymn or of some suitable psalm, such as Psalm 42) or during the reading or singing of the

petitions in the prayers for the candidates.

*Prayers for the Candidates.*—The celebrant bids the congregation to prayer. The petitions may be led by one of the sponsors or by another member of the congregation. The celebrant says the concluding collect.

*Thanksgiving over the Water.*—The celebrant, an assisting minister, a server, or some other person pours water into the font before the thanksgiving over the water, if it has not already been filled, pouring noisily to heighten the people's awareness of the water. The rubric specifies that the minister is to touch the water at "sanctify this water." The 1549 Prayer Book prescribed a sign of the cross over the water at this point, as did many ancient rites. Some rites have called for plunging the paschal candle into the water at this point.

*(Consecration of the Chrism.)*—At the annual visitation the bishop should bless the oil of chrism which will be used at subsequent baptisms throughout the year in the congregation. A substantial quantity (perhaps half a cup) of olive oil and of some perfumed oil (traditionally balsam but not necessarily that) should be provided so that the pleasant odor can waft through the church when the substances are poured at this point into a bowl visible to the congregation for the consecration. The rubric specifies that the bishop is to lay a hand upon the vessel of oil. After the rite the chrism should be tightly sealed and dated, possibly in several bottles, to preserve it for subsequent baptisms until the next visitation.

*The Minister Takes the Candidate.*—If the candidate is a child to be immersed, the person holding the child removes its clothes. To facilitate transfer to the minister the child should be held on the right arm of the sponsor with the head at the elbow. The child can then easily be shifted to the left arm of the minister when that arm is placed parallel to the right arm of the person holding the child.

The minister should establish an order for situations where two or more are being baptized, in order to prevent hurt feelings. The minister might work from the oldest to the youngest. Older candidates should be instructed to lean over the font.

*Baptism.*—The tradition is to immerse the person into the water three times or to pour water upon the head three times. If pouring is the method to be used rather than immersion or partial immersion, the head should be held in such a position that the water will run back into the font. The people say "Amen." The Christian name or proper given name in full, not the last name, is to be used. It is wise for the minister to have the name written out and not depend upon understanding the sponsors. After the baptism the child may be dressed in new clothes by the sponsors.

The congregation may be seated during the baptism in order to see better.

A candle, lighted from the paschal candle, may be given to the new-

ly baptized or to the godparents.

*Procession to the Altar.*—The section which follows should be conducted near the altar; therefore (perhaps during the singing of a hymn or of a psalm, such as Psalm 23), the ministers, those newly baptized, and the parents and the sponsors move to the front of the church. They should so place themselves that they will not block the view of the congregation.

*Prayer.*—The bishop or priest says this prayer standing, facing the candidates, and holding the hands outstretched toward the candidates during the prayer. If a deacon is celebrant at a baptism, this prayer and the form and action which follow are omitted.

*Signation.*—If the candidates are at the communion rail, the bishop or priest proceeds along the rail, signing each person and saying the form provided (with or without the use of chrism). If there are more candidates than the rail will accommodate, those who have received the signation then move back to allow others to take their places. It would not be inappropriate for the candidates to kneel for the signation.

It would probably be preferable in most architectural situations for the bishop or priest to stand or sit (it would not be inappropriate to sit while using this form of words) at the entrance to the chancel or some other prominent place. The candidates would come up one by one in a manner which will not block the view of the congregation and stand or kneel before the bishop or priest for the signation, after which they return to their seats. An infant would be presented by sponsors, one of whom would hold the child.

The congregation may be seated during the signations in order to see better.

If chrism is used at the signation, a generous amount should be poured out at that time into a bowl visible to the congregation so that the sight and odor might signify to the congregation the consecration of chrism by the bishop at the annual visitation.

*Welcoming of the Newly Baptized.*—This is said by the celebrant and people, standing.

*Confirmation, Reception, or Reaffirmation.*—If there are any who wish to make a special reaffirmation of their baptismal vows in the presence of the bishop, they might at this point move forward to the bishop, in some prominent place, such as the communion rail or the entrance to the chancel. The bishop stands facing them, one or both hands outstretched over them, for the prayer. The candidates kneel or stand at the communion rail and the bishop proceeds along the rail, laying on hands and saying the appropriate form for confirmation, reception, or reaffirmation. Otherwise the bishop stands or sits at the entrance to the chancel or some other convenient place; and the candidates come up one by one and stand or kneel for the laying on of hands, after which they

return to their seats. The congregation may be seated during the laying on of hands. It is highly inappropriate for chrism to be used in connection with this reaffirmation of vows, for chrism is significatory of the sealing of baptism and of the bishop's connection with that primary rite. The bishop stands facing the people for the concluding prayer.

*Peace.*—The celebrant says the form and exchanges the peace with the people, after which the eucharistic rite is continued, beginning with the prayers of the people or the offertory of the eucharist. Eucharistic Prayer D is particularly appropriate for use at baptisms because of its fullness and because it opens the way for a particular reference to the occasion. Since it contains intercessions, it also allows for the omission of what might be a more time-consuming form of prayers of the people. A proper preface is provided for use at baptisms, except on principal feasts. The bread and wine may be presented by the newly baptized persons or their godparents.

# **The Holy Eucharist**

## **The Holy Eucharist**

**(pages 316-409)**

**See Additional Directions, pages 406-409.**

The initial portion of the eucharistic rite is centered on the Word of God: the Word read in lessons, paraphrased in hymns, responded to in psalms and prayers, proclaimed in the sermon, and summarized in the creed. This portion of the rite should be centered at a prominent lectern-pulpit or ambo. Throughout this portion of the rite it is the Bible upon the lectern-pulpit which symbolizes the presence of the Word of God among his people. The lectern-pulpit should be a prominent piece of furniture, so placed that all members of the congregation can easily center their attention on it. It would certainly not be inappropriate for the whole of the liturgy of the word portion of the rite to be read from the lectern-pulpit, facing the congregation. In situations where it is awkward for some of the readers to move to the lectern-pulpit, the preparatory portion of the rite, the leading of the creed, and the prayers might be conducted from some other prominent place. Especially appropriate are sedilia behind and above the altar or chairs in prominent positions (not lost among the choir or set back within the woodwork), close to or opposite the lectern-pulpit.

Within the liturgy of the table four actions should receive emphasis: (1) the offertory ("He *took* . . ."); (2) the thanksgiving ("He *gave thanks* . . ."); (3) the breaking of the bread ("He *broke* . . ."); and (4) the communion ("He *gave* . . ."). The center of attention shifts from the lectern-pulpit (and chairs or sedilia) to the altar-table, which symbolizes the presence of God in the Holy Eucharist.

(Depending upon the content of particular announcements they might be made immediately before or after the entrance song, before the prayers, at the peace, or at the end of the service prior to the blessing and/or dismissal.)

## The Word of God

### The Entrance Rite

The purpose of the entrance rite, that portion of the eucharistic rite which precedes the first lesson, is to call the congregation together and set a tone of praise or penitence in preparation for the readings. Certain special days and occasions have their own unique entrance rites (for example, Ash Wednesday, Good Friday, baptism, marriage, burial of the dead). For other occasions there are often five available options or choices, the first three of which might be preceded by an entrance song.

*Entrance Song.*—A hymn, psalm, or anthem may be used at the entrance of the ministers. The congregation is more likely to participate well if the choir is already in place prior to this song, or at least well into the nave by the time the singing begins. Ideally this initial song should be one which is very familiar for the congregation. The celebrant and assistants or acolytes move to their positions prior to the end of the song. On occasion the ministers (and choir) might be preceded by incense, cross, and torches.

*OPTION I: The normal use from Christmas Day through the Feast of the Epiphany, on Sundays from Easter Day through the Day of Pentecost, on all the days of Easter Week, and on Ascension Day; and permitted at other times except in Advent and Lent (page 406).*

#### Rite One

*[Opening Acclamation.]*—This form is initiated by the celebrant from a prominent place (chair or lectern-pulpit).

*Collect for Purity.*—This is a remnant of a private preparation. If the priest's hands are free, it is appropriate that they be joined for this prayer.

*[Decalogue or Summary of the Law.]*—The Decalogue possibly should be used on Pentecost, which for the Jew was the day celebrating the giving of the Law, and which for the Christian, in contrast, is the day celebrating the giving of the Spirit (as spelled out in the lections for the day). It would also be appropriate with other lections. The reader should face the people for the Decalogue (page 317) or the summary.

*[Kyrie or Trisagion.]*—The Kyrie may be said or sung in a three-fold, six-fold or ninefold form. At a said service the three-fold form is probably least likely to be confusing. The Trisagion may be said or sung three times in accordance with Eastern custom.

*Song of Praise.*—Gloria in excelsis is an admirable choice for Christmastide. The canticles of the daily office provide desirable alternatives for other seasons. Te Deum laudamus is appropriate for the Easter season, saints' days, and Trinity Sunday; Pascha nostrum or Dignus es

for the Easter season; Benedictus Dominus Deus or Surge, illuminare or Magne et mirabilia for Epiphany; Magnificat for Marian feasts, *et al.*

### Rite Two

*Opening Acclamation.*—This form is initiated by the celebrant from a prominent place (chair or lecture-pulpit).

*[Collect for Purity.]*—It is best in this rite to move directly from the opening acclamation to the song of praise, omitting the collect for purity when the song of praise is used; for it interrupts the build up of praise from entrance song and opening acclamation to song of praise.

*Song of Praise.*—Gloria in excelsis is an admirable choice for Christmastide. The canticles of the daily office provide desirable alternatives for other seasons. Te Deum laudamus is appropriate for the Easter season, saints' days, and Trinity Sunday; Pascha nostrum or Dignus es for the Easter season; Benedictus Dominus Deus or Surge, illuminare or Magna et mirabilia for Epiphany; Magnificat for Marian feasts; *et al.*

*OPTION II: The normal option for Advent and Lent, permissible at other times.*

### Rite One

*[Opening Acclamation.]*—This form is initiated by the celebrant from a prominent place (chair or lectern-pulpit).

*Collect for Purity.*—This prayer is a remnant of a private preparation. If the priest's hands are free, it is appropriate that they be joined for this prayer.

*[Decalogue or Summary of the Law.]*—It would not be inappropriate to use the Decalogue near the beginning of Lent and with particular lections. The reader should face the people for the Decalogue or the summary.

*Kyrie or Trisagion.*—The Kyrie may be said or sung in a three-fold, six-fold, or nine-fold form. At a said service the three-fold form is probably least likely to be confusing. The Trisagion may be said or sung three times in accordance with Eastern custom.

### Rite Two

*Opening Acclamation.*—This form is initiated by the celebrant from a prominent place (chair or lectern-pulpit).

*[Collect for Purity.]*—This optional prayer is a remnant of a private preparation. If the priest's hands are free, it is appropriate that they be joined for this prayer.

*Kyrie or Trisagion.*—The Kyrie may be said or sung in a three-fold, six-fold, or nine-fold form. At a said service the three-fold form is probably least likely to be confusing. The Trisagion may be said or sung three times in accordance with Eastern custom.

*OPTION III: The use of A Penitential Order (Rite One, pages 319-321; Rite Two, pages 351-353), appropriate in penitential seasons and on certain occasions.*

*Opening Acclamation.*—This is initiated by the celebrant from a prominent place.

*[Decalogue and/or a Sentence of Scripture.]*—This is addressed to the people.

*Invitation.*—The deacon or the celebrant faces the people for the invitation.

*General Confession and Absolution.*—It is appropriate for a deacon to read the invitation and lead the confession, facing the people for the invitation. At the word “absolution” or the word “forgive” it would be appropriate for the bishop or the priest to make a sign of the cross over the people.

*Kyrie eleison, Trisagion, Gloria in excelsis or other Song of Praise.*—The Kyrie eleison or the Trisagion would be appropriate during penitential seasons.

*OPTION IV: The use of the Great Litany (pages 148-153), appropriate in penitential seasons and on certain other occasions.*

*Great Litany.*—The Great Litany, ending with the Kyries on page 153, may be said in procession; or it may be led by the officiant, standing or kneeling at a prominent place, such as the sedilia, the lectern-pulpit, in the aisle, or the entrance to the chancel.

*OPTION V: The use of An Order of Worship for the Evening (pages 108-112).*

The Order of Worship for the Evening, ending with the Phos hilaron, may be used in place of all that precedes the salutation and collect of the day.

## The Ministry of the Word

*Salutation.*—Facing the people, the celebrant may wish to part the hands and then join them again during the salutation. A substantial silence should precede the collect of the day; otherwise it often comes across as an inconsequential appendage to the music which has preceded.

*Collect of the Day.*—The celebrant may wish to raise the hands in the “orans” position, joining them again for the doxology. All remain standing.

*Old Testament Lesson.*—The Old Testament lesson should be read from the lectern-pulpit, preferably by a layperson, who should not step

toward the lectern-pulpit until the collect is ended and the congregation is seated. All others should be seated, facing the reader. The lesson is announced, "A Reading (Lesson) from the *Book of Genesis* (*the first Book of Kings*, *the Book of the prophet Amos*)."<sup>1</sup> If it seems helpful to add chapter and verse references, the reader should add, "chapter \_\_\_, beginning at verse \_\_\_\_."<sup>2</sup> Readings may be lengthened for better understanding. If it would help to make the reading more intelligible, a clarifying sentence might precede the reading and the reader should substitute nouns for pronouns and/or prefix a brief introduction, such as "N. said to N.," or "After such and such had taken place," to set the reading in context. It is often helpful if the reader makes use of one of the optional conclusions. A reader who is not absolutely confident of these forms for introducing or concluding a reading should have them written out at the lectern-pulpit.

*Silence.*—A period of silence may be observed after the reading.

*Gradual.*—Though other methods of recitation are certainly permissible, it is traditional for this psalm to be sung by a cantor from the lectern-pulpit, with the seated congregation singing a refrain after each verse or group of verses. An Old Testament canticle or a hymn which is a metrical version of a psalm may appropriately be substituted for the gradual on occasion. It is not traditional to use the Gloria Patri after the gradual. If a psalm is being read, unison reading often works well for one of not over ten verses; antiphonal, or responsive reading is preferable for longer selections.

*New Testament Lesson.*—The New Testament lesson also should be read from the lectern-pulpit, preferably by a layperson, who should not step toward the lectern-pulpit until the gradual is ended. All others should be seated facing the reader. The lesson is announced, "A Reading (Lesson) from the *first Epistle (of Paul) to the Corinthians* (*the Acts of the Apostles*, *the Book of Revelation*)."

*Silence.*—A period of silence may be observed after the reading.

*[Alleluia or Sequence or Tract.]*—An anthem consisting of alleluias with a verse of scripture has traditionally preceded the gospel in the West. A hymn (sequence) may be used in place of the alleluia or in addition to it. During Lent a psalm (tract), without Gloria Patri, is traditionally substituted for the alleluia. The congregation normally stands for alleluia, sequence, and tract. The reader of the gospel, possibly carrying a gospel book, or preceded by a server carrying the book and incense, cross, and torches, would ordinarily move to the pulpit for the proclamation of the gospel. (If there is a gospel procession, great care must be exercised after the reading in order that the return of the thurifer, crucifer, torchbearers, *et al.*, to their places be as unobtrusive as possible.)

*Gospel.*—The gospel should normally be read from the pulpit. The reading of the gospel is a duty of a deacon, if one is present. Otherwise it should be read by the preacher (if in orders). The reader should be facing

the people during their responses to the announcement and the conclusion of the gospel. These responses should be sung only if the priest has sung the announcement and the conclusion. The gospel is announced, "The Holy Gospel of our Lord Jesus Christ according to *Matthew (Mark, Luke, John)*," not "... according to *Saint Matthew, etc.*" (See pages 479 and 495.)

**Sermon.**—Nothing should intrude between the ending of the gospel and the beginning of the sermon. The deacon should move out of the pulpit, and the preacher move into it as unobtrusively as possible while the people are seating themselves. It is appropriate for the sermon to be followed by a period of silence.

**Creed.**—The creed is required only on Sundays and other major feasts. It may be begun by the preacher (still in the pulpit) or by some other person. Some find the signification of facing east meaningful. The significance lies in facing east (the Sun of Righteousness, the Second Coming, unity in the faith), not in facing an altar. By the east is meant the architectural east or altar end of a church, which is not necessarily the geographical east.

Certain ceremonial actions are sometimes seen during the creed. The most common is a bow at the name of Jesus. In the late middle ages some uses began to prescribe various reverences. The custom of the diocese of London included a bow for the words "And was incarnate . . . was buried." That of Salisbury prescribed bows for the words "was incarnate," "was made man," "was crucified," and "life of the world to come." In baroque Roman usage a genuflection for the words "And was incarnate . . . was made man" became common, though not universal. A sign of the cross at the end of the creed was prescribed in the Lincoln use and was common in baroque Roman usage. The current trend seems to be toward the elimination of ceremonial actions during the creed, for they tend to make singing it more difficult, and because standing throughout possibly signifies more clearly its nature as a summary of the gospel proclamation and as an oath of allegiance.

On the great baptismal days (Easter, Pentecost, All Saints' Day or the Sunday after All Saints' Day, and the Baptism of our Lord), if there are no candidates for baptism, it is highly desirable that the Renewal of Baptismal Vows (pages 292-294) take the place of the Nicene Creed. The celebrant's introductory address may be framed for the day, using that provided for the Easter vigil as a model.

**Prayers of the People.**—The deacon or some other person reads the prayers from the lectern-pulpit or from some other prominent position. The concluding collect is said by the celebrant. The congregation remains standing (see the direction to kneel at a later point, page 330).

Except for certain special days the prayers of the people must conform to the directions on page 383. Normally one of the forms provided

in the book, pages 383-393 (or pages 328-330), should be used; though forms from other sources or forms composed for the occasion which conform to the directions may be used on occasion. Forms I, IV, and V are particularly appropriate for the principal service on Sundays and major feasts because of the range and fullness of these forms and the fixed congregational response. Forms I, V, and VI contain penitential sections. One of these should be used if the confession of sin is being omitted. Forms II, III, and VI with the varying responses and the opportunity for individuals to add their own petitions are particularly suitable for small groups or for groups which come together with great frequency. The litany of thanksgiving (page 836) may be used for the prayers of the people on Thanksgiving Day, and the litany for ordinations (page 548) on Ember Days or other appropriate occasions. If the Great Litany is used as the entrance rite, the prayers of the people may be omitted.

The celebrant concludes the prayers with a collect appropriate to the season or occasion, a collect expressive of some special need in the life of the congregation, a collect for the mission of the church, or a general collect (pages 394-395).

*Confession of Sin.*—It is appropriate for a deacon or other assistant to read the invitation and lead the confession (and read the Comfortable Words). For the invitation (and the Comfortable Words) the reader should face the people. The absolution should be said (by the bishop when present or) by the priest, facing the people (and making a sign of the cross at the word "pardon" or "forgive"). There is an explicit direction to kneel for the confession in Rite One; kneeling would not be inappropriate in Rite Two.

*Peace.*—All stand for the peace. The celebrant initiates the peace with the greeting, "The Peace of the Lord be always with you." The celebrant should probably always greet some persons in the congregation in addition to greeting the assisting ministers. Persons should be encouraged to introduce themselves to strangers and to greet newcomers and help make them feel welcome and at ease.

Morning or Evening Prayer may be used as the liturgy of the word at the eucharist in conformity to directions on pages 142 and 322 or 354. In order that more of the Scriptures may be publicly read, it is probably desirable that this be done where there are frequent weekday communions.

## The Holy Communion

*(Offertory Sentence.)*—The celebrant, from the table or from some other prominent position, may begin the offertory with a sentence of Scripture. Some general offertory sentences are provided (pages 343-344 or 376-377), but any appropriate sentence of Scripture may be used.

Often the organist's introduction of a hymn or anthem or organ voluntary is more effective than a sentence of Scripture in initiating the offertory.

*[Hymn, Psalm, or Anthem.]*—A song used at this point should ideally reinforce the sermon and point toward the eucharistic feast. This is not an appropriate time for a lengthy or flamboyant work. It is a time for music which will prepare the way for the Great Thanksgiving, the climax of the rite, and which will not overshadow the people's parts (*Sanctus*, memorial acclamation, and great Amen) of that climactic prayer.

*Preparation of the Table.*—A server, deacon, or assisting priest might, during the collection of the alms, spread the tablecloth (perhaps light the candles) and place the altar book upon the altar in front of or to the left of the celebrant, open to the proper page. This assistant then brings the paten and one chalice to the altar and places them side by side, on the corporal if one is used. The vessels should not be on the altar prior to this point, for that seems to focus attention prematurely on the altar to the detriment of the liturgy of the word.

*Presentation of the Offerings.*—The representatives of the congregation who bring the offerings to the altar may be preceded by incense and/or cross and torches on occasion. If a deacon or assisting priest is available, it should be that person rather than the celebrant who receives the offerings and places them upon the table. The representatives of the people who present the offerings should come directly to the altar, and not pass the offerings to the minister by way of acolytes, though at certain small services an acolyte might function as the representative of the congregation to bring the offerings to the altar. The representatives might, in some situations, remain in the sanctuary (on the sides so that they would not block the vision of the congregation) until after receiving communion. In some architectural situations it is possible and desirable to revive the classic Anglican custom of having those who are to receive communion all come and stand about the altar for the Great Thanksgiving.

The alms should be placed upon the altar, out of the priest's way, typically on the side opposite the altar book, where they should remain; because for people of the twentieth century money is the element upon the altar with which they can probably identify most closely. If the altar is small and/or the plates large, one plate might be selected to signify the alms upon the altar, the other plates being placed upon a side table or credence, or on the floor of the sanctuary.

The rubrics no longer require that the priest wait until the alms have been collected and presented before placing the bread and wine upon the table. In many situations it is desirable, if the offertory is not to assume undue proportions, for the bread and wine to be brought forward as the

ushers come forward to receive the plates or to begin to collect the alms. Without waiting for the end of a hymn or anthem one or more of the ushers can bring the alms to the deacon or priest. Triumphalistic processions and the saying or singing of a presentation sentence are highly inappropriate, for the Great Thanksgiving itself is the verbalization of the offering and the climax toward which the offertory moves.

The bread is placed upon the paten. The red grape wine is poured into the chalice, and without any ceremony a bit of water is added. Though one chalice may not be sufficient for the administration of communion, only one cup should be seen upon the altar (see Additional Directions, page 407). Additional wine should be consecrated in a cruet, flagon, or bottle, to which the deacon or priest should add a few drops of water. The paten and the chalice should stand side by side on the altar, so that they can be clearly seen by the congregation. The server should remove to a side table the water and any containers used at the offertory which are not needed on the altar. If there is trouble with insects, a folded napkin or veil or "second corporal" (or a pall) might be placed upon the chalice, and a corner of the corporal (if one is used on or instead of the tablecloth) might be used to cover the paten; though these should not be covered unless excessive dust or insects makes this necessary. In some situations the paten and chalice might be prepared by a deacon or assisting priest at a credence and then brought to the altar with the alms. It is appropriate on occasion for oblations, altar, clergy, and congregation to be incensed.

*[Lavabo.]*—Before proceeding with the rite clergy who have handled or will handle the elements might wish to wash their hands. A deacon or a server, carrying the bowl or lavabo in the left hand and a towel on that arm, and a pitcher of water in the right hand, would go to the clergy at their places.

*Eucharistic Prayer.*—The celebrant now moves to the center of the altar. Assisting clergy take their places at the sides of the celebrant. It is convenient for the assistant who will elevate and administer the chalice to be on the right of the celebrant, and for a deacon, assisting priest, or server, who could turn pages, to be on the left.

It is appropriate for assisting priests to function as concelebrants. This can be signified by their standing near the celebrant and by their pointing to the elements during the institution narrative, performing the same ceremonial actions as the celebrant at the oblation or offering and at the epiclesis or invocation of the Holy Spirit, and receiving the bread simultaneously with the celebrant. In some buildings the acoustics would make it unadvisable, but in others (and after strenuous practice) the concelebrants might read together the eucharistic prayer. It is certainly traditional and fitting for an assistant to read the intercessory portion of Prayer D, or the analogous portion of the other eucharistic

prayers. Clergy present in a congregation might be asked to join the clergy at the altar on occasion. At ordinations and diocesan functions it is appropriate for all diocesan clergy to stand as near as possible and concelebrate with their bishops.

The eucharistic prayer should be treated as a unity from the *Sursum corda* through the great Amen, or possibly through the Lord's Prayer. Unnatural pauses, changes of voice or posture, flamboyant or sweeping gestures, or ceremonial actions which might fight against the logical progression of the prayer to the doxology and people's Amen should be avoided. As much as possible any changes of posture or particular ceremonial actions should correspond to the natural paragraph divisions of the prayer.

Certain of the eucharistic prayers are more appropriate at certain times than others. With Rite One, the use of Eucharistic Prayer II, which contains the traditional references to creation, incarnation, and eschaton, which put the sacrament in proper theological context, is more generally desirable; but Eucharistic Prayer I, which centers so upon the crucifixion, is particularly appropriate toward the end of Lent.

In Rite Two there are four choices. Eucharistic Prayer A, printed within the rite, calls for a proper preface and is generally useful. Because of its emphasis upon the crucifixion it is certainly appropriate in Lent. Prayer B, with its emphasis upon the incarnation, is particularly appropriate during the Advent—Christmas—Epiphany cycle. Since Prayer B provides for the use of a proper preface, and because of the substance of the final paragraph and the possibility of inserting the name of one or more saints, this prayer is particularly useful for saints' days. The substantial references to creation and to the Old Testament make Eucharistic Prayer C particularly appropriate with certain lections, and the penitential emphasis makes it particularly appropriate for use in Lent. Prayer D is based upon the oldest manuscripts of the Liturgy of St. Basil and is therefore particularly appropriate on St. Basil's Day (June 14). Because it is approved for use in certain other communions, and because of its relationship to the Liturgy of St. Basil of the Eastern Churches and to Prayer IV of the Roman Catholic Church, it is particularly appropriate on ecumenical occasions. The emphasis upon creation, Old Testament history, incarnation, or the Holy Spirit commends it for use on certain occasions. Since it contains the fullest account of the institution of the eucharist, it seems particularly suitable for use on Maundy Thursday. Because it contains intercessions, it is particularly useful on those days or occasions when the prayers of the people have been displaced or may be omitted (Ash Wednesday, Thanksgiving Day, baptism, confirmation, marriage, burial of the dead).

The two eucharistic prayers of Rite One and Prayers A, B, and D of Rite Two all follow a traditional West Syrian outline: *Sursum corda*,

preface (and proper preface), *Sanctus* (and *Benedictus*), *Post-sanctus*, institution narrative (and memorial acclamation), anamnesis or recalling and oblation, epiclesis or invocation of the Holy Spirit, prayer for the benefits of communion, doxology, and great Amen. The same ceremonial actions are appropriate for each of these forms. Eucharistic Prayer C follows a somewhat different pattern and is dealt with separately below.

*Sursum corda*.—The celebrant, facing the people, may extend and raise both hands at the words “The Lord be with you” and/or “Lift up your hearts.” At the people’s response to the next versicle, the celebrant may give a slight bow, a “thank you,” to the people, acknowledging their having given permission to lead them in the Great Thanksgiving.

*Preface [and Proper Preface]*.—The priest raises both hands to the “orans” position. A proper preface is provided for every Sunday and for many other days of the Church Year (pages 344-349 or 377-382). In some situations it seems less fussy if someone else can turn the page to the proper preface, or if the celebrant can have a copy of it on an index card clipped in the book.

*Sanctus*.—The priest joins hands for the first word, giving thereby a signal to help the congregation join in. The clergy might bow through the first use of the word “glory.”

*Benedictus qui venit*.—In Rite Two the *Benedictus qui venit* is joined to the *Sanctus*. In Rite One, however, it is optional. It may be said, possibly as a Versicle and Response, after the *Sanctus*, though some people who have no objection to the use of these words feel that from a literary standpoint they are an unwelcome intrusion within these particular texts.

*Post-sanctus*.—Though the rubric allows kneeling at the beginning of the *Post-sanctus*, standing has been the traditional posture for the eucharistic prayer. A change in postures at this point tends to negate an understanding of the Trinitarian structure of these prayers in which we give thanks to God the Father, make anamnesis of the work of God the Son, and pray for the benefits of God the Spirit.

The celebrant raises both hands to the “orans” position and maintains this position up to the institution narrative. Ceremonial gestures imported from the Tridentine Roman Missal (where they are associated with petitions of oblation and epiclesis in the *Post-sanctus* of that rite, elements which are in the more logical and more traditional position after the Institution Narrative in the eucharistic prayers of the Eastern-Scottish-American tradition) are particularly inappropriate within the *Post-sanctus* of these prayers.

*Institution Narrative*.—Throughout the paragraph concerning the bread the priest holds the bread up before the people or lays a hand upon it. Throughout the paragraph concerning the cup the priest holds the cup

before the people or lays a hand upon it. If there are additional vessels with wine to be consecrated, the celebrant touches them also at the words "he took the cup." Signs of the cross are inappropriate during this narrative.

Since, within these prayers, the oblation and epiclesis have not yet been reached, it is meaningless and highly inappropriate for there to be any elevation, reverence, or ringing of bells at the words of institution.

*Memorial Acclamation.*—The priest might join hands at the first word, giving thereby a signal to help the congregation join in.

*Anamnesis and Oblation.*—The celebrant assumes the "orans" position. Following Eastern, Scottish, and early American tradition, the celebrant might lift up the paten in one hand and the cup in the other, or point toward or lay hands upon the bread and the cup at the words "we offer," if it does not seem too fussy.

*Epiclesis.*—For the epiclesis or invocation of the Holy Spirit the celebrant appropriately extends the hands out over the bread and the cup, possibly with one hand crossed over the other, palms down. Some ancient descriptions and liturgical manuscripts and the 1549 Prayer Book indicate a sign of the cross at the epiclesis. In the early sources it may have been hands extended and crossed rather than a gesture which was indicated. The new Roman Sacramentary directs that the sign of the cross be made over the bread and cup "once," at the epiclesis. The Non-juror practice was to lay the hands upon the bread and cup at this point.

After the epiclesis the celebrant returns hands to the "orans" position for the prayer for the benefits of communion.

*Doxological Ending.*—Signs of the cross over the elements are inappropriate within this paragraph. The celebrant may wish to elevate the elements, paten in one hand, cup in the other. This signifies the act of offering, and it calls for the assent of the congregation in the great Amen. The celebrant continues to hold up the bread and the cup until after the people have said "Amen." After the celebrant has replaced them upon the altar, a profound bow by all at the altar as an act of reverence would not be inappropriate. Neither would it be inappropriate for the joyous ringing of bells to accompany the great Amen. (If a deacon or assistant priest is at the right of the celebrant, the celebrant would elevate the bread and the deacon or assisting priest the cup.)

In Eucharistic Prayer C the oblation and epiclesis follow immediately the Sanctus and precede the institution narrative, as in the Alexandrian-Roman tradition. Since this prayer follows that order it might not seem inappropriate to follow the words of institution with elevations, reverences, or the ringing of bells. Nonetheless a reverence after the great Amen or before or after the fraction is to be preferred, since the principal idea which lies behind the introduction into use within this church of a prayer which follows the Roman-Alexandrian

order rather than the West Syrian-Non-Juror-Scottish-American order is apparently to demonstrate the indifference of this matter, rather than to supply an occasion for actions which are not appropriate within the other prayers authorized for use within these rites.

*[Blessing of other Gifts.]*—This is the traditional point for the blessing of oil for use in anointing of the sick on subsequent occasions. By analogy, and according to ancient tradition, other special gifts presented at the offertory to be set apart would be blessed at this point.

*Lord's Prayer.*—The celebrant says the bidding with hands joined, or with an open gesture inviting the congregation to participate by joining hands at the initial words of the prayer.

*Breaking of the Bread.*—At this point the bread is broken into the number of portions required for the communions of clergy and people. Assisting priests should help with this. If wafers rather than bread are used, they should be large enough to be broken so that each person would receive broken bread. If an act of reverence has not been made after the great Amen, it would not be inappropriate for one to precede or follow the breaking of the bread. If more than one plate, basket, or paten is needed for the administration others can be brought to the altar after the Lord's Prayer. If more than one chalice is needed for the administration others should be brought to the altar and filled from the cruet, flagon, or bottle after the breaking of the bread. Enough napkins or purificators should be provided for each chalice.

*[Fraction Chant.]*—Though a fraction chant is not required, two are provided (page 337 and pages 364 and 407); and other suitable anthems may be used in place of or in addition to those printed in the book.

*[Prayer of Humble Access.]*—This prayer may be said in Rite One by the celebrant alone or with the people. It might be appropriate to use this prayer to mark penitential seasons. Those on the side of the altar away from the congregation should bow rather than kneel for this prayer, even if the congregation kneels; otherwise they might give an appearance reminiscent of the presentation to the queen of the head of John the Baptist.

*Invitation.*—The priest may hold up the bread in one hand and the cup in the other; or an assisting deacon or priest, or a layreader licensed to administer the chalice, may hold up the cup. This serves as a signal to the congregation to begin to move forward for communion.

*Communion.*—The celebrant and assistants, after the congregation has begun to move forward, should make their communions as quickly and unostentatiously as they would expect members of the congregation to make theirs. The celebrant receives standing (General Convention 1832). Those in the sanctuary who will not themselves be administering a paten or a chalice can be administered to as a part of the first rail. The people should be instructed to place the right hand upon the left to

receive the bread. They should take a firm hold upon the chalice and guide it themselves to their lips. This instruction is particularly important now that real bread is being used in place of wafers and that people are often receiving in the traditional posture of standing. People who come to the rail but do not plan to receive communion should be instructed to hold their hands out upside down one over the other or to give some other clear signal that they do not intend to receive. The minister should deliver the bread without ceremony, such as signs of the cross or squeezing of hands, for the receiving of the sacrament is itself the blessing. Infants too young to receive the bread or to drink from the cup may be communicated by letting them suck a finger of the minister or of a parent which has been dipped into the cup. For larger services, the ushers, the choir, or some other identifiable group that can be given special instructions should receive last. They should be warned that, on occasion, they might be given more bread or asked to drink more wine than normal. If ushers are used to direct people to the communion rail or stations, they should understand clearly that their function is not to hold people back but to urge them forward, assuring that there are no gaps at the rail or at the stations. The use of communion stations on the floor of the nave is often a more efficient way, and makes the receiving of communion much easier for the infirm. The person administering the cup should stand at least six feet away from the person administering the bread.

Hymns, psalms, or anthems may be sung during the ministration of communion. This is a traditional point for the use of responsorial psalmody. (Psalms 23 and 34 are particularly appropriate.) As it is often difficult for the congregation to find their places in hymns at this point, hymns which contain refrains might take pride of place. This is a traditional time for the choir to offer an anthem. Music which is too lengthy or too emotionally demanding to be appropriate at the time of the offering, when the music should lead up to the climactic prayer of the rite, is often well suited for use at the time of the communion procession. Music of a joyous nature is particularly appropriate at this point in the rite.

*[Ablutions.]*—In ancient times when, in addition to the celebrant, others were typically receiving communion within the rite and, therefore, a substantial quantity was being consecrated, the ablutions were apparently typically done in the sacristy after the rite, the people having departed. The rubrics allow for ablutions to be done after the people have been dismissed, or immediately after the communions. The ablutions should not be performed at the altar (see page 555) but in the sacristy or at a side table or credence as quickly and unobtrusively as possible, possibly under the cover of a hymn. The bread is consumed, and crumbs are emptied into the chalice; the wine is then consumed, and the chalice is rinsed. Water is sufficient for this rinsing. If there is no

deacon to perform the ablutions, and they are being done in the sight of the people, it is preferable that they be done by another minister rather than by the celebrant.

*[Hymn.]*—A hymn is allowed prior to the postcommunion prayer, and it is desirable if the ablutions are being done at this point.

*Postcommunion Prayer.*—It is fitting for the congregation to stand for this prayer. Particularly if it would help to make the exit of the clergy less fussy, it would seem appropriate for them to return to the sedilia or to seats near the entrance of the chancel for this prayer. If the celebrant's hands are free they might be raised in the "orans" position. The people say this prayer with the celebrant in Rite Two, and may say it with the celebrant in Rite One. Special postcommunion prayers are provided for use on Good Friday and in connection with Communion under Special Circumstances, and at marriages, communions of the sick, burials, ordinations, and celebrations of new ministries.

*[Hymn.]*—This is the last point within the rite at which a hymn is allowed. A hymn at any later point is not in keeping with the text to be read. Though there is ample tradition for a procession at the time of the entrance song, there has been little tradition for a song at the exit of the clergy. It is hoped that choirs will again remain in their places until the dismissal, leaving the church in the same manner as other members of the congregation. If that is impossible in a particular situation the choir might move to the back of the nave during this hymn, though they should not leave the nave, for that normally impedes the singing of the congregation. If the choir moves to the back, the clergy might remain in the chancel for the blessing and/or dismissal, or they might follow the choir to the back of the nave and say the blessing and/or dismissal from that or some other convenient place.

*The Blessing and/or Dismissal.*—The blessing is required in Rite One, and the dismissal in Rite Two. The congregation may appropriately kneel or bow for the blessing; they should stand for the dismissal. The priest faces the people throughout the blessing, and may make a sign of the cross at the word "blessing." The shorter form is probably best for normal use in Rite One. If a blessing is used in Rite Two, the bishop or the priest may use one of the contemporary forms in the new Prayer Book (pages 114, 445, 503, 523, or 535), update the language of one of the forms printed for use in Rite One (page 339), turn to another source, or compose a special blessing for the occasion. It is customary for a deacon, if one is present, rather than the celebrant, to say the dismissal. The exit of the clergy should be modest. It may be accompanied by song only on certain special occasions, such as burial of the dead.

## Communion under Special Circumstances

(pages 396-399)

This form provides for shortening or adapting the eucharistic rite for use with the sick or shut in, or with others who for legitimate reasons cannot be present at a public celebration.

In most circumstances which call for a special communion, it is best for the priest to minister in as simple and straightforward a manner as possible, and to keep it brief. A bedside table, a coffee table, or the family dining table can function as an altar. If possible the priest should avoid the use of doll size vessels which trivialize the sacrament. Vessels designed for special communions which are of sufficient size to lend dignity and importance to the rite, without being unwieldy, are again being produced in Europe; and many older churches still have such vessels from the eighteenth century or early nineteenth century. On the other hand, it is often desirable that the people be asked to have ready for the use of the priest a plate or breadbasket, glass or goblet, and a tablecloth or placemat; and bread and red grape wine, if the sacrament is to be consecrated at that time. If there seems to be a need for the priest to be vested, a stole can be donned over street clothes. Certain circumstances might dictate that the sacrament be administered in one kind only, by intinction, or with a spoon. It is generally best to rely upon familiar forms of words in administering the sacrament in special circumstances. It is particularly appropriate to bring the reserved sacrament directly from a corporate service where prayers have been said for those who are to receive in special circumstances, thereby including them in the fellowship.

## An Order for Celebrating the Holy Eucharist

(pages 400-405)

This order, which is not intended for use at the principal Sunday or weekly celebration, opens up and permits the use of many historic rites, material supplementary to or substituted within the normal rites of the Prayer Book, rites of other Christian communions, experimental rites, and rites arising out of particular groups, as long as certain indicated conditions are met. Any of the eucharistic prayers of Rite One or Rite Two may be used within this "Rite Three," and two forms are provided in addition. Form 1 in its outline and progression is parallel to Eucharistic Prayer C of Rite II, and ceremonial actions appropriate to that prayer would also be appropriate for use with this form. Form 2 follows the normal Eastern—Non-juror—Scottish—American tradition, and ceremonial actions appropriate to the other prayers in the book would be appropriate for use with this form.

# Pastoral Offices

## Confirmation

(pages 412-419)

Certain sections from the rite of Holy Baptism are reprinted here for the convenience of the congregation, in case an occasion arises in which the bishop has candidates for confirmation, reception from another Communion, or reaffirmation of baptismal vows, yet for lack of candidates for baptism is unable to set this rite of reaffirmation within the context of Holy Baptism.

The ceremonial action up through the sermon would be the same as that at a regular festive eucharist. A special brief entrance rite is provided. A special collect and special lections are provided for use on occasions other than the principal service of a Sunday or other feast.

*Presentation and Examination of the Candidates.*—Each candidate is presented individually by name to the bishop who should be seated in a chair at the entrance to the chancel or in some other prominent position clearly visible to the congregation. It may be good for the congregation to remain seated until they are addressed (page 416). Note that the bishop may amplify or rephrase the bidding to the congregation in a manner appropriate to the day or occasion. See, for example, the bidding provided for use within the Easter vigil (page 292).

*Prayers.*—The bishop bids the congregation to prayer. The petitions may be led by a deacon or a layperson. It is important that this person be seen and heard. The bishop should face the candidates, and might hold both hands outstretched over the candidates, during the concluding collect (top of page 418).

*The Laying on of Hands.*—The candidates kneel or stand at the communion rail and the bishop proceeds along the rail, laying hands on each individually and saying the appropriate form for confirmation, reception, or reaffirmation. Otherwise, the bishop stands or sits at the entrance to the chancel or some other prominent place, while the candidates come up one by one and stand or kneel for the laying on of hands, after which they return to their seats. The congregation may be seated during the laying on of hands, in order that they might be better able to see. It is highly inappropriate for chrism to be used in connection with this rite for confirmation, reception, and reaffirmation, for it is

significatory of the sealing of baptism and of the bishop's connection with that primary rite. The bishop stands facing the people for the concluding prayer.

*Peace.*—The bishop says the form and exchanges the peace with the people, after which the eucharistic rite is continued, beginning with the prayers of the people or the offertory of the eucharist. Eucharistic Prayer D is particularly appropriate because of its fullness and because it provides for a particular reference to the occasion. Since it contains intercessions, it also allows for the omission of what might be a more time-consuming form of prayers of the people. The proper preface of baptism or of Pentecost may be used except on principal feasts. It would be appropriate for bread and wine to be presented by persons who have received the laying on of hands on this occasion.

*[Consecration of the Chrism.]*—At the visitation of the bishop, even if there are no candidates for baptism, chrism for use at subsequent baptisms could be consecrated (page 307). It might be significatory to have the consecration of the chrism at the font, if the font is so located that the people can see and hear. Otherwise the chrism might be consecrated at the altar between the eucharistic prayer and the Lord's Prayer, a traditional point in the rite for the consecration of chrism.

A substantial quantity of olive oil and of some perfumed oil (traditionally balsam but not necessarily that) should be provided so that the pleasant odor can waft through the church when the substances are poured at this point into a bowl visible to the congregation. The rubric specifies that the bishop is to lay a hand upon the vessel of oil. After the rite the chrism should be tightly sealed, possibly in several bottles which should be dated, to preserve it for subsequent baptisms.

## **A Form of Commitment to Christian Service**

**(pages 420-421)**

This rite needs to be tailored to each particular situation. The persons making the commitment should stand before the congregation to state their purpose. It would not be inappropriate for them to kneel for the final prayer(s), which the minister would say facing them. At least some members of the congregation should have an opportunity to greet them at the peace, which should immediately follow the rite.

## **The Celebration and Blessing of a Marriage**

**(pages 422-438)**

**See Additional Directions, pages 437-438.**

A rehearsal is necessary for any wedding that is to have more people

present than the couple and the two necessary witnesses. It is generally adequate for the celebrant to follow this procedure, which takes less than forty-five minutes:

(1) Have the bride and groom sign the register while awaiting latecomers.

(2) Have prayers for the couple.

(3) Place the members of the wedding party in the position they will occupy at the front of the church at the beginning of the rite and have the mothers go to their pews (the bride's mother on the bride's side, usually on the left, facing the altar; and the groom's mother on the groom's side).

(4) Go through the service in outline, assuring the members of the wedding party that the celebrant will give them cues for actions and will prompt them in short phrases for words.

(5) Have the wedding party and the parents proceed out to the vestibule. Make any criticisms that seem necessary.

(6) Line up the procession for entrance. The wedding party should be cautioned against making the procession into a fashion parade unduly elongated. It should be clearly what it is: a group of people entering the church, decently and in order, to perform an act of worship.

(7) Go through the procession, beginning with the seating of the mothers.

(8) Go through the outline of the service again (more briefly this time).

(9) Have the wedding party and the parents proceed out to the vestibule again.

(10) Warn ushers to arrive one hour before the scheduled time of the wedding, for they may be needed for last minute errands as well as for ushering. Warn other members of the wedding party to arrive one-half hour before the scheduled time, for the checking of dresses, receiving of flowers, etc. (These times might be shortened for very small, uncomplicated weddings.)

Do not overpractice. If it can possibly be avoided, do not try more than one way of doing anything, for to do so makes for confusion at the time of the wedding itself.

It is helpful if the celebrant can have one or two members of the altar guild or other members of the parish who will be present for every wedding and wedding rehearsal, to start people in from the vestibule at the right time and perform other behind-the-scene chores.

*Procession.*—A hymn, psalm, or anthem may be sung, or instrumental music may be played, at the entrance of the wedding party. The procession might include incense, cross, torches, (choir,) clergy, groomsmen, best man, groom (or the groom may walk with the best man or someone who will present him), bridesmaids, maid of honor, and bride (the bride may be accompanied by her father or whoever will present her). Other-

wise the bride and the groom might enter together at the end. The acolytes move to their places in the chancel; the priest stands at the entrance to the chancel; and others stand on the nave level in this order: bridesmaids, maid of honor, bride, father, groom, best man, grooms-men.

In some buildings it works best for the bridesmaids and the grooms-men to be alternated on each side.

The people stand as the procession enters the church. Sometimes the organist cannot see clearly, and it is necessary for the priest to work out a clear signal to give to the organist for ending the music. There is no reason why the congregation should not turn to welcome and watch the procession.

*Exhortation.*—This is addressed to the congregation by the celebrant. The full names of the bride and groom are used here but not afterwards.

*Charge.*—This is addressed to the couple. It may be read by a deacon or an assisting priest.

*Declaration of Consent.*—This also may be asked by a deacon or an assisting priest. Only the Christian names are used. There is sometimes a tendency for the bride or groom to answer before the question is finished. They should be cautioned to wait until the questioner raises the book slightly and looks them in the face before answering. If they should answer prematurely, the questioner should keep on reading and let them answer again at the end. It is not necessary to correct a person who says a nervous "yes" rather than the prescribed "I will."

*[Presentation or Giving in Marriage.]*—If there is a presenting of the bride, the father, other relation, or friend takes the bride's right hand and places it in that of the priest, after saying "I do" in answer to the question (page 437); the priest places the bride's right hand in that of the groom. The relative or friend then steps back into the pew beside the mother, taking care not to step on the bride's dress.

If there is a presentation of both bride and groom, the bride and groom join hands and the presenters take places in the congregation, after having answered "I do."

*[Hymn, Psalm, or Anthem.]*—A hymn, psalm, or anthem may be sung at this point, during which the members of the wedding party move to seats in the nave or in the chancel for the Ministry of the Word.

*Salutation and Collect.*—The congregation remains standing.

*Lesson(s) and Homily and Creed.*—One or more lections are to be read. Provisions are made for a full series of lections: Old Testament lesson, gradual, epistle, alleluia or sequence, gospel and homily, and Apostles' Creed. It is desirable for a qualified member of the wedding party or relative to read lections which precede the gospel. The ceremonial action for this portion of the rite should be the same as that

at a normal eucharistic rite.

*Vows.*—The wedding party, or just the bride and groom with the maid of honor and the best man, might return to their prior places for the vows; or they might move at this time to the entrance of the sanctuary or the altar step. The bride, prompted by the priest, gives her bouquet to the maid of honor. The man takes the woman's right hand, faces her, and, prompted in very short phrases by the priest, says to her the vow; or he may recite it from memory or read it from a book held before him. One needs to see only one painful experience in which the groom forgets his lines to be forever warned against recommending recitation from memory.

At the end of the man's vow, the couple looses hands; and then the woman takes the initiative in reaching out and taking the man's hand. She then faces the man, and, prompted in very short phrases by the priest, says to him the vow; or she may recite it from memory or read it from a book held before her.

The priest should have the Christian names written out clearly in the book or on a slip of paper and not depend upon memory at this or any other point in the rite.

*Giving of the Ring(s).*—The priest holds out the book to the best man for him to place the ring upon it (and, if there are two rings, to the maid of honor for her to place a ring upon it). Attendants can more easily carry rings by wearing them on one of their own fingers. Facing the people the priest blesses the ring(s), possibly with a sign of the cross. The priest then holds out the book for the groom to take the ring and place it upon the fourth finger of the bride's left hand. Prompted in very short phrases by the priest, the groom says, "N., I give you this ring . . ." The priest then follows the same procedure for the bride, if she is to give a ring to the groom.

*Proclamation of the Marriage.*—The priest places a hand over the right hands of the couple, joining them.

*Prayers.*—(The celebrant bids to prayer and leads in the Lord's Prayer at this point in the rite, if communion is not to follow.) A deacon, a member of the wedding party, or a member of the congregation may lead the prayers. It is important that this person be seen and heard. The wedding party should be prompted to join in the Lord's Prayer wherever it occurs and to say "Amen" to the petitions.

*Blessing of the Marriage.*—If the wedding party has not already moved to the entrance to the sanctuary or the altar step, the priest might at this point move inside the sanctuary or to the altar; and the bride and groom, the maid of honor and the best man might move to the entrance of the sanctuary or the altar step, and stand in this order: maid of honor, bride, groom, best man.

If there is a rail with a gate, an acolyte might unobtrusively close the

gate as soon as the priest has entered the sanctuary. The priest, facing the couple, prompts them to kneel for the prayer and blessing. The priest might make a sign of the cross or hold hands outstretched over the couple during the blessing. After the blessing the priest prompts the bride to throw back her veil, which, despite what some etiquette books say, seems to be done most easily by the bride herself alone, for the maid of honor is too much encumbered with two bouquets of flowers to be of more help than hindrance.

*[Peace.]*—The couple stand. The minister may initiate the peace. The couple should greet, perhaps kiss, each other, members of the wedding party, their parents, and possibly some other members of the congregation.

The couple might then move to a front pew or to a place in the chancel for the remainder of the rite.

*[Eucharist.]*—The eucharistic rite begins with the offertory. Rite One, Rite Two, or An Order for Celebrating the Holy Eucharist, "Rite Three," may be used. The forms for the great thanksgiving of Rite Three provide for the couple to express in their own words their thanksgiving. Prayer D of Rite Two allows for a particular reference to the occasion and provides the opportunity for intercessions. A proper preface is provided for use with other eucharistic prayers, and a special postcommunion prayer is provided. It is desirable that the couple offer the bread and wine for the eucharist.

*Procession.*—The wedding party leaves the church, perhaps during a hymn, psalm, anthem, or instrumental music, in reverse order: newly married couple, maid of honor, bridesmaids, best man, groomsmen. Members of the family who are seated in front pews fall in behind the wedding party. On their way out groomsmen might pick up mothers or other members of the family. It makes no sense for them to go out and then return for this purpose. The ministers might exit through a side door, or they might precede the wedding party in the procession.

The priest and the witnesses immediately after the rite sign the register and the licenses; others might sign at the time of the rehearsal. On the other hand, the couple and the witnesses and the priest might sign the register in the presence of the congregation after the proclamation of the marriage, or after the blessing of the marriage.

## The Blessing of a Civil Marriage

(pages 433-434)

This rite begins as a regular eucharist, using the collect and lessons appointed in the marriage rite. It might be appropriate for the couple and attendants to enter the church in procession; otherwise the couple

might simply sit in a convenient place near the front of the church until the end of the gospel and homily. After the gospel and homily the couple stand before the celebrant, at the entrance to the chancel or sanctuary, for the promises, the blessing of the ring(s), and the joining of hands. The service then proceeds as in the Celebration and Blessing of a Marriage, beginning with the prayers (pages 428).

## An Order for Marriage

(pages 435-436)

This order allows for the use of the rite of another edition of the Book of Common Prayer or some other source, or for the couple to compose their own rite. The structure of this order is the same as that for the Celebration and Blessing of a Marriage.

## A Thanksgiving for the Birth or Adoption of a Child

(pages 439-445)

This rite should normally precede the peace at the eucharist, though it might take place among the thanksgivings before the close of Morning or Evening Prayer. The parents and other members of the family come to the entrance to the chancel or sanctuary, or to some other prominent place.

*Address.*—The names should be written out before the celebrant.

*Act of Thanksgiving.*—All say together the Magnificat, Psalm 116, or Psalm 23.

*Prayers and Blessing.*—The celebrant says the prayer at the bottom of page 443, and may add one or more of the prayers on page 444 and the blessing on page 445. During the prayers the parents, if they wish, may express thanks in their own words.

*Peace.*—The celebrant initiates the peace. There should be an opportunity for some members of the congregation as well as the celebrant to exchange the peace with the family.

## The Reconciliation of a Penitent

(pages 446-452)

Depending upon the circumstances, it might be appropriate for a priest to vest in cassock and stole, in surplice and stole, or in alb and stole for the reconciliation of a penitent. The confessor might sit inside

altar rails or in a seat in the nave, and the penitent might kneel nearby. If preferred, the confessor and penitent may sit face to face in the church or in some other place. The traditional sacramental sign for the absolution is a laying on of hands or an extension of a hand over the penitent, with or without a sign of the cross.

## Ministration to the Sick

(pages 453-461)

Part I, the ministry of the word, might on occasion be used privately with an individual or a small group in an informal setting. In special situations it might be used in a public service, possibly as the liturgy of the word preceding a liturgy of the table. Four alternative sets of lections, each of which consists of an epistle, a psalm (tract), and a gospel are provided. A special confession, or a general confession, and an absolution follow the prayers.

Part II, the laying on of hands and anointing, may also be used privately, or within a public rite prior to the peace. A form is provided for the blessing of oil for use on a particular occasion, or for use on subsequent occasions. It is appropriate for the oil for the sick to be blessed by the priest with the pastoral responsibilities.

Part III, the holy communion, consists of provisions for shortening or adapting the eucharistic rite for use with the sick or shut in. In most circumstances it is best for the priest to minister as simply, as straightforwardly and as briefly as possible. A bedside table, a coffee table, or the family dining table can function as an altar. If possible the priest should avoid the use of doll size vessels which trivialize the sacrament. Vessels designed for the communion of the sick which are of sufficient size to lend dignity and importance to the rite, without being unwieldy, are again being produced in Europe; and many older churches still have such vessels from the eighteenth or nineteenth centuries. On the other hand, it is often desirable that the people be asked to have ready for the use of the priest a plate or breadbasket, a glass or goblet, and a tablecloth or placemat; and bread and red grape wine, if the sacrament is to be consecrated at that time. If there seems to be a need for a priest to be vested, a stole can be donned over street clothes. Certain circumstances might dictate that the sacrament be administered in one kind only, by intinction, or with a spoon. It is generally best to rely upon familiar forms of words in administering the sacrament to the sick. It is particularly appropriate to bring the reserved sacrament directly from a corporate service where prayers have been said for those who are to receive in special circumstances, thereby including them in the fellowship.

## Ministration at the Time of Death

(pages 462-467)

A prayer for a person near death and a litany at the time of death, with a commendation and commendatory prayers, are provided. A priest or deacon may wear a stole, especially if there is to be unction and/or communion.

*Prayers for a Vigil.*—Prior to the funeral it is appropriate to have with family or friends, whether at the home, in the church, or in some other setting, a rite which might consist of suitable psalms, lessons, and collects (such as those of the burial rite) and the Litany at the Time of Death (pages 462-464) or the form of prayers which is printed in this section. The setting for the rite, the length of the rite, and whether or not the minister would vest would depend upon local tradition and other circumstances.

*Reception of the Body.*—This form may be used at whatever time the body is brought to the church. When the body is brought into the narthex, it would be appropriate for it to be covered with a pall. This might be spread by servers, members of the altar guild, or others. It would, in some circumstances, be appropriate for the celebrant to be vested and to be preceded by (incense and) a member of the congregation bearing the paschal candle. As at the Easter vigil, and in processions to and from the font at baptisms, the paschal candle takes the place of the processional cross for the procession into the church.

## The Burial of the Dead

(Rite One, pages 468-489; Rite Two, pages 490-505)

*Anthems.*—The procession enters the church as one or more of the anthems are said or sung by the minister, the minister and people, or the choir. In Rite Two a hymn, psalm, or other suitable anthems may be sung instead. It is appropriate for the procession to be led by (a thurifer and) a member of the congregation bearing the paschal candle. If the body is already in the church, the anthems may be said during the entrance of the ministers; or the ministers may enter in silence before the anthems are said. It is probably most appropriate, if they are not said in procession, for the minister to read them from the place at which the opening acclamation of the eucharistic rite is normally read. In Rite Two, when all are in place, the celebrant may address the congregation, acknowledging the purpose of the gathering and bidding prayers for the deceased and the bereaved.

*Salutation and Collect.*—It is most appropriate for the celebrant to stand at the place at which the corresponding portion of the eucharistic

rite is normally read, and for the ceremonial action to be the same.

*Lessons, Psalms, Homily and Creed.*—Provisions are made for a full series of lections: Old Testament lesson, gradual, epistle (and sequence or tract), gospel and homily, and Apostles' Creed. The ceremonial action for this portion of the rite should be the same as that at a normal eucharistic rite. The lessons which precede the gospel might appropriately be read by relatives or friends, and it is desirable that they be read by laypersons.

*Prayers.*—These should be read from the same place, and the ceremonial action should be the same, as at the prayers of the people of the eucharistic rite. It might be desirable for a relative or friend to read these petitions.

*{Eucharist.}*—The eucharistic rite is begun with the peace and offertory and continued to the postcommunion prayer. A proper preface and a special postcommunion prayer are provided. It may be particularly desirable to use Eucharistic Prayer D, which provides the opportunity for special intercessions. It is very appropriate for the family or friends to present the bread and wine for the eucharist. If the body is not present the service is concluded with the (blessing and) dismissal.

*Commendation.*—The celebrant and other ministers take their places at the body. It would not be inappropriate for the body to be censed or sprinkled with baptismal water. At the commendation the celebrant might extend a hand over the body or make the sign of the cross. The celebrant may then bless the people, and a deacon or other minister may dismiss them.

*Procession.*—A hymn or anthem(s), or a canticle, may be sung or said as the body is borne from the church.

### The Committal

The celebrant, with other ministers, acolytes, or choir, perhaps preceding the body from the hearse, takes a place at a convenient spot near the grave.

*Anthem.*—The anthem may be said or sung by a minister or the choir while, or after, the body is lowered into the grave. All or a portion of the anthem may be repeated, if necessary.

*Committal of the Body.*—While this is being said by the celebrant, the grave is filled or closed. In some circumstances psalms, hymns, or anthems might be sung or read during the filling of the grave.

Where logistics or local customs make it impossible to complete the burial within the rite, the celebrant would throw some dirt upon the coffin, or have a relative or someone else do it, during the reading of the committal. Real dirt should be used, not rose petals or pretty white sand.

*Lord's Prayer, Prayers, and Dismissal or Blessing.*—Prayers are provided (pages 487-489 and 503-505). It would be best at the grave to

avoid the use of unfamiliar forms which call for responses from the people.

*Consecration of the Grave.*—A form for the consecration of a grave is provided (pages 487 and 503) which may be used if the place of burial has not previously been set apart for Christian burial. It would be appropriate for the priest to make a sign of the cross at the word “Bless.”

## An Order for Burial

(page 506)

This order allows for the use of the rite of another edition of the Book of Common Prayer or a rite from another source. It also allows for the composition of a rite to suit particular circumstances, including situations in which the deceased was not a baptized Christian or had rejected the Christian faith.

# **Episcopal Services**

## **Ordinations**

**(pages 510-55)**

**See Additional Directions, pages 552-555.**

Within the ordination rites laity and clergy of each order function in manners which reveal the distinctive ministries of the different orders. Bishops preside and bless. Priests concelebrate, join in laying hands on a new priest, and bless. Deacons read (the litany and) the gospel, prepare the table, assist at the administration of communion, say the dismissal, do the ablutions, and may carry the sacrament to communicants unable to be present. Laypersons join in the presentation of the candidate, read the Old Testament lesson and the epistle, and bring forward the bread and wine at the offertory. A layperson may also read the litany.

For the ordination of a bishop, a priest, or a deacon the structure of the rite is the same. Within the rite the newly ordained person functions in a manner appropriate to the particular ministry. The rites are framed in the singular, as it is most appropriate that each candidate be ordained individually within the congregation most immediately concerned.

*Entrance Song.*—A hymn, psalm, or anthem may be used at the entrance of the ministers. The procession might include incense, cross, torches, (choir,) clergy, the candidate (wearing simply rochet or surplice or alb) and presenters, other bishops, and the bishop presiding, who may carry the pastoral staff. The bishop presiding would take a place at a chair placed close to the people, facing them, so that all may see and hear. Other participants would take places in the chancel or in the front of the nave. Deacons, because of their order, might come immediately before the bishop in the procession (not before the priests as if the diaconate meant an internship for priesthood) and should be placed near their bishop in the chancel. It is appropriate for the priests to be in the chancel so they may concelebrate, even if it means moving the choir for that occasion to some other suitable place.

*Doxology and Collect for Purity.*—These are led by the bishop.

*Presentation.*—The candidate and the presenters stand on the nave level before the bishop. If there is no convenient surface, one of the presenters should be prepared to hold a book steady for the candidate

during the signing of the declaration. The candidate and the presenters should stay in place before the congregation for the bishop's exhortation and the people's pledge of support.

*Litany.*—It is appropriate for the litany to be led by a deacon or by a layperson. The bishop presiding always reads the concluding collect. Though the bishop may read the collect of the day in addition to or in place of the collect printed within the rite, there are only a few occasions on which that substitution or addition would be particularly appropriate.

*Ministry of the Word.*—Provisions are made for a full series of lections: Old Testament lesson, gradual, epistle, sequence or alleluia or tract, and gospel and sermon, and, at the ordination of a priest or deacon, the Nicene Creed. The ceremonial action for this portion of the rite should be the same as that at a normal festive eucharistic rite. The lessons which precede the gospel are read by laypersons. The gospel should be read by a deacon if one is present.

*Examination.*—The ordinand stands on the nave level before the bishop for the examination. The Nicene Creed, led by the bishop-elect, occurs here at the ordination of a bishop.

*Consecration.*—The ordinand kneels before the bishop. At the consecration of a bishop the other bishops stand to the right and left of the presiding bishop; at the consecration of a priest the other presbyters stand to the right and left of the bishop. Presbyters or bishops should not stand between the ordinand and the congregation.

Either the hymn *Veni Creator Spiritus* (*The Hymnal 1940* 108, 217, 218, or 371) or the hymn *Veni Sancte Spiritus* (*The Hymnal 1940* 109) is sung. (See *Church Hymnal Series Three* for additional fresh translations.)

After a period of silent prayer the bishop says the prayer of consecration. At the consecration of a bishop the bishops present join in the laying on of hands; at the consecration of a priest the other presbyters present also lay on hands.

The newly ordained person is now vested according to the appropriate order by some of the clergy standing conveniently nearby and is presented a Bible by the bishop. Other symbols of office may also be given. Note that in no case are vestments or symbols to be blessed within the ordination rite itself (see Additional Directions, page 552).

*Peace.*—At the ordination of a bishop or priest the peace is initiated by the new bishop or priest.

*Eucharist.*—At the celebration of the eucharist a new bishop serves as chief celebrant, administers communion, and blesses the people. A new priest stands at the altar with the bishop and other presbyters for the great thanksgiving, joins in the breaking of the bread and administration of communion, and blesses the people. A new deacon prepares the table,

assists at the administration of communion, says the dismissal, removes the vessels to some convenient place and does the ablutions, and may carry the sacrament to communicants unable to be present.

Special postcommunion prayers are provided for ordinations. A rubric explicitly directs the people to join in saying this prayer at the ordination of a bishop. It would also be appropriate for them to do so at the ordination of a priest or of a deacon.

## Celebration of a New Ministry

(pages 557-65)

See Additional Directions, pages 564-565.

*Entrance Song.*—A hymn, psalm, or anthem may be sung at the entrance of the ministers. The procession might include incense, cross, torches, banners, (choir,) persons presenting symbols of office, clergy, minister being instituted along with wardens, and bishop (carrying the pastoral staff), escorted by diocesan deacons, or bishop's deputy.

*Institution.*—The bishop or deputy, as the institutor, should preside from a chair placed close to the people, and facing them, so that all may see and hear. The minister being instituted and the wardens would stand on the nave level before the institutor. Others would take places in the chancel about the institutor or in the front of the nave.

*Litany.*—It is appropriate for the litany to be led by a deacon or by a layperson. The institutor always reads the concluding collect.

*Liturgy of the Word.*—Provisions are made for a full series of lections: Old Testament lesson, gradual, epistle, sequence or alleluia or tract, and gospel and sermon (and response(s)). The ceremonial action for this portion of the rite should be the same as that at a normal eucharistic rite. The lessons which precede the gospel should be read by laypersons. The gospel should be read by a deacon if one is present.

*Hymn.*—During this hymn representatives of the congregation and of the clergy might process to the front of the church with the symbols of office which are to be presented, perhaps led by incense, cross, and torches. The symbols should be dignified looking and large enough to be visible to all. Those presenting symbols should be careful not to stand between the new minister and the congregation, blocking the view of the people.

*Induction.*—Each representative should step forward in a deliberate manner to present a symbol, and should then return to the former position.

*Peace.*—The new minister initiates the peace.

*Eucharist.*—At the eucharist the new minister, if a priest, stands with the bishop and other clergy at the altar. In the absence of the

bishop, the new minister, if a priest, serves as chief celebrant. A special postcommunion prayer is provided for use if the new minister is a priest or deacon.

*[Blessing.]*—The bishop may ask a newly inducted priest to bless the people.

*Dismissal.*—“A deacon dismisses the assembly.” In the absence of a deacon this should be done by an assisting priest.

## The Dedication and Consecration of a Church

(pages 566-579)

See Additional Directions, pages 575-579.

*Gathering.*—The clergy and the people assemble with the bishop in some convenient place such as a courtyard or a parish house. A bell or musical instruments might be used to summon attention for the initial address and the opening prayer.

*Procession.*—The clergy and the bishop, who might carry the pastoral staff and who might be accompanied by deacons of the diocese, might be preceded by incense, cross, and torches. They might be followed by the choir and by representatives of the congregation carrying various vessels, ornaments, blueprints or tools used in the construction, keys of the building, etc., and by the remainder of the congregation. The procession might circle the building before entering. Appropriate hymns, psalms, or anthems are sung. Especially appropriate are hymns with an easily memorized congregational refrain, or responsorial psalms. Instrumental music is appropriate.

*Opening of the Door(s).*—The door(s) might be opened by the wardens or by representatives of the building committee.

*Marking of the Threshold.*—The bishop marks the threshold with the sign of the cross, using the pastoral staff which he has carried in the procession or, if there is no pastoral staff, the foot of the processional cross. The bishop should be the first to enter.

*Entrance Song.*—As the clergy and people move into the church, Psalm 122, or some other appropriate psalm, is sung. Additional hymns and anthems may also be sung. The bishop and clergy proceed to the front of the nave and face the people for the prayer which follows.

*Prayer for the Consecration of the Church.*—The three readers stand where they can easily be seen and heard. The bishop begins the prayer, followed by a warden or other representative of the congregation, and then by the rector or minister in charge; the bishop concludes the prayer. It would be appropriate for the bishop to make the sign of the cross or to extend a hand or hands at the words “sanctify this place.”

*Procession to the Font.*—The bishop and the clergy of the congrega-

tion move to the font, perhaps during the singing of a baptismal hymn (see *Church Hymnal Series Three*) or of some suitable psalm, such as Psalm 42. They might be preceded by incense and the paschal candle or cross and torches. If there is sufficient room about the font others might also take part in this procession. Those who have moved to the font are arranged in a manner which will not keep the congregation from being able to see and hear.

*Dedication of the Font.*—It would be appropriate for the bishop to make a sign of the cross at the conclusion of the form.

*[Holy Baptism.]*—If there are persons to be baptized, water is poured into the font noisily; and the service proceeds according to the directions at the bottom of page 575. In this case the thanksgiving over the water is said within the rite.

*Thanksgiving over the Water.*—If no baptism is to take place, water may be poured into the font. The bishop, facing the people across the font, says the prayer. It would be appropriate for members of the congregation then to place the paschal candle and other candles about the font, or to light candles located there, and to place flowers at the base of the font, or to decorate or highlight the font in some other manner.

*Procession to the Lectern and Pulpit.*—The bishop and the clergy of the congregation move to the lectern-pulpit, or, if these are two separate items of furniture, first to the lectern and then to the pulpit at a later point. During the procession a hymn or psalm, the theme of which is the word of God, would be appropriate. The principals arrange themselves in a manner which will not keep the congregation from being able to see and hear.

*Dedication of the Lectern and/or Pulpit.*—It would be appropriate for the bishop to make a sign of the cross at the conclusion of the form. A layreader, or some other person, brings forward a Bible of suitable size and dignity and places it upon the lectern or pulpit.

*The Liturgy of the Word.*—The Old Testament lesson and the epistle are read by laypersons, before and after the gradual, which might be said or sung.

*Dedication of an Instrument of Music.*—If an organ, a piano, or another instrument of music is to be dedicated, the bishop and clergy of the congregation, possibly preceded by incense, cross, and torches, proceed to an appropriate place. A psalm or hymn might be sung at the time of the procession. A brief solo on the instrument dedicated would be appropriate immediately after the form of dedication. During the instrumental music the bishop and other ministers would return to the front of the church and a deacon, or a priest, would enter the pulpit for the reading of the gospel. Prior to the dedication of the instrument music should be unaccompanied or accompanied by some other means, such as a small portable instrument.

*Gospel and Sermon or Address.*—After the reading of the gospel, an address may take the place of the sermon. It is suitable for a warden or other layperson to outline plans of the congregation for witness to the gospel. “The bishop may respond, indicating the place of this congregation within the life of the diocese.”

*[Pastoral Office.]*—Thanksgiving for the Birth or Adoption of a Child, Commitment to Christian Service, the blessing of oil for the sick, or some other appropriate pastoral office may follow.

*The Nicene Creed.*—The Nicene Creed is said or sung if the Apostles' Creed has not already been said.

*Prayers of the People.*—One of the usual forms may be used; or a form may be composed for the occasion, with due regard to the distinctive nature of the community, and with commemoration of benefactors, donors, artists, artisans, and others who have contributed to the building. After a period of silence the bishop concludes the prayers of the people with two prayers, pages 572-573.

*Dedication of the Altar.*—The bishop goes to the altar and, with arms extended, leads the litany of praise; and then the bishop laying a hand upon the table, says the concluding prayer.

*Vesting of the Altar.*—Members of the congregation come forward and vest the altar, place vessels and candles upon it, and light the candles. It would be appropriate for the altar to be incensed at this time. It would be appropriate for the vesting and incensing of the altar to be accompanied by the ringing of bells and the playing of musical instruments.

*Eucharist.*—The eucharistic rite begins with the peace, initiated by the bishop, and the offertory. A proper preface for the dedication of a church is provided, but that of the season or one appropriate to the name of the church may be used instead. After the postcommunion prayer the bishop blesses the people; they are dismissed by a deacon or a priest.

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